

A
PARAPHRASE

ON the BOOKS of

Job, Psalms, Proverbs, and Ecclesiastes,

WITH

NOTES Critical, Historical, and Practical.

IN FOUR VOLUMES.

VOL. IV.

Containing the Ninety-ninth *Psalms*, with the remaining ones, the *Proverbs*, and *Ecclesiastes*.

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PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of *P S A L M S*.

PSALM XCIX. SECT. LXXIV.

God the everlasting Governour. The protector of mount Zion. To be in the highest degree revered. The great end of civil power the suppression of immorality, and the promoting of virtue. Religious homage a duty, and most availing when good and upright men perform it. The author supposed to be David, the occasion his peaceable establishment on the Israelitish throne.

PSALM XCIX. I.

PSALM XCIX. I.

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

NOW the King of kings hath SECT. 74.
by placing *David* on the throne, peaceably settled the go- PSALM
vernment, whatever commotion XCIX. 1.
the people are in, or discontent they shew does not avail: he that sitteth over the cherubims hath done it, and the whole country must be subject to his supreme authority.

2. The LORD is great in Zion, and he is high above all people.

All appearances are favourable 2
respecting the safety and prosperity of mount Zion, and he who hath graciously undertaken to protect it, is absolute LORD over all mankind.

SECT. 74.

PSALM
xcix. 3.

It is incumbent on them, and all his dispensations are highly deserving of it, to celebrate his illustrious and tremendous perfections and providence, from which all moral excellence is absolutely inseparable.

4 He who anointeth and supporteth earthly rulers, forbids every thing arbitrary and tyrannical; and expressly requireth that which is equal and right: most just GOD, thou hast settled for their observance in exact order the plan of reasonable action and true virtue: the laws formed for the *Israelites* are the dictates of heavenly wisdom and strict equity.

5 Raise your adoring apprehensions of our GOD and Governour; perform sacred worship before the ark beneath the mercy-seat and cherubims: for above all beings he is distinguished for moral rectitude.

6 Our precedents and awakening examples among his priests and ministers are *Moses* and *Aaron*; and the prophet *Samuel*, who ranks with the truly religious: they piously invoked the eternal Being, and received answers suitable to their addresses.

7 The former of them he uttered his voice to, with a peculiar solemnity from out of the cloudy pillar: and to their honour, they sacredly observed the ten commandments he charged them with; and the positive institutions he delivered to them.

8 When the murmuring people had provoked thy displeasure, and these thy servants interceded, O LORD our most gracious GOD, thou

3. Let them praise thy great and terrible name; *for it is holy.*

4. The king's strength also loveth judgment: thou dost establish equity, thou executest judgment and righteousness in Jacob.

5. Exalt ye the LORD our God, and worship at his footstool: *for he is holy.*

6. Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O LORD, our God: thou wast a God that forgavest them,

them, ^c though thou tookst vengeance of their inventions.

thou wast prevailed on; and didst remit of the full punishment: but didst manifest thy justice and severity against such criminal vile practices, if ever they should hereafter be guilty of them.

SECT. 74.
PSALM.
xcix. 8.

9. Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

Elevate your conceptions of, express an infinite regard for the most high GOD, and perform to his honour in his sacred tabernacle on mount Zion the sincerest worship: for he is most worthy, he is perfectly holy, and truth in the inner parts only acceptable to him.

PSALM C.

The people exhorted to worship and thanksgiving. Reasons, grounded on God's relative character and their peculiar obligations. His veracity, goodness and mercy. A psalm of praise commonly used at the peace-offerings.

PSALM C. I.

PSALM C. I.

MAKE a joyful noise unto the LORD, all ye lands.

SO far from any gloominess in or backwardness to religious worship, let the whole country attend their journey to Jerusalem with joyful acclamations, like blowing of trumpets or shouts for victory.

SECT. 74.
PSALM
C. 1.

2. Serve the LORD with gladness: come before his presence with singing.

Shew readiness, alacrity and cheerfulness in GOD's service and worship: come to present yourselves in his sanctuary, before the ark of his covenant, with such exulting songs as may properly testify your gladness and peculiar happiness.

3. Know ye that the LORD *he is* God: *it is he that* hath made

Be ye sensible, that the great JEHOVAH you thus acknowledge, is not an image or worthless idol, but

^c Some interpret at the very time thou wast going to punish, thou *pardonest* them for their sakes or upon the prayers of Moses and Aaron.

SECT. 74. but the supreme Deity: by a peculiar form of government, we are constituted his select people and beloved flock, whom he guides by his counsel and protects by his providence.

PSALM
C. 3.

4 Enter the gates that lead to his sanctuary with open confessions of his distinguishing favours; proceed to the more spacious parts extolling his mighty works and most glorious attributes: express an unfeigned gratitude in his house for his mercies, and the highest esteem of his power and goodness.

5 For the everlasting GOD delights to communicate happiness, and is inexpressibly beneficent: to the true objects thereof there is no end of his compassionate regards: and his faithfulness in performing his promises extends to all generations, and to the eternity of their happiness.

made us, and not we ourselves: *we are* his people, and the sheep of his pasture.

4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5. For the LORD is good: his mercy is everlasting; and his truth endureth to all generations.

PSALM CI.

Plan of virtue the author determined to observe. His domestick character. Discountenancing wicked ones, and encouraging men of integrity. Endeavours for the total extirpation of immorality. A psalm of David, supposed written after Saul's death, but before he was fully settled in the kingdom or had removed the ark to mount Zion.

PSALM ci. I.

SECT. 74.

PSALM
ci. I.

THE poetick measures I now propose to sing, are liberality in distributing rewards, and impartial justice in inflicting punishments: and I address them, eternal LORD, unto

PSALM ci. I.

I Will sing of mercy and judgment: unto thee, O LORD, will I sing.

^d *Mudge interprets, I will compose a maschil to teach the true conduct of life: Oh how long will it be ere I have the pleasure of enjoying it!*

unto thee the fountain of equity and Sect. 74.
mercy.

2. I will behave myself wisely in a perfect way, O when wilt thou come unto me? I will walk within my house with a perfect heart.

The utmost strength of my understanding shall be exerted to direct me in an habitual course of virtue and the most perfect integrity: O when shall further happy events compleat what is begun in my favour? As to my domestick conduct, I determine it shall be prudent blameless and exemplary.

PSALM
ci. 1, 2.

3. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

Whatever might be the advantage, I will not take thought or form a purpose to do a thing of belial, or action that is impious or immoral: I detest their schemes and enterprizes who deviate from truth and duty: nothing of that criminal sort shall ever enter into my heart, or engage my affections.

4. A froward heart shall depart from me: I will not know a wicked person.

The inconsiderate man whose mind is not steady to the end and rule of upright conduct, but who veers about, this way and that as may best serve his selfish evil views, as soon as perceived shall be removed from my presence: people of mischievous tempers and pernicious designs shall never have my confidence.

5. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart I will not suffer.

I will banish him the society, 5 who hath industriously stabbed and blasted his neighbour's reputation and credit, with the concealed dagger of secret scandal: a disdainful pride, boundless ambition or insatiable avarice I cannot put up with.

6. Mine eyes shall be upon the faithful of

My attention and particular regard shall be determined, to those
B 3 of

* *Lo ucal, non possum, I cannot*, i. e. mention him not, no favour is to be granted, or no punishment abated respecting such a person.

SECT. 74. **of my countrymen to bear a part**
 in the administration, who are sted-
 fast to their promises, or keep in-
 violate all their engagements: the
 man of unblemished morals, and
 distinguished generous virtue shall
 fill the highest department, or
 serve me in the most honourable
 capacity.

PSALM
 c. 6.

7 The treacherous and perfidious
 shall enjoy no office at all under
 my government: the flatterer with
 only shews, and deceiver with false
 promises shall not come into my
 presence, nor be endured even in
 the lowest station.

8 I will set myself betimes, by the
 execution of just laws to suppress all
 notorious impiety and immorality
 throughout my dominions: that I
 may for ever exclude all pests of
 society or abandoned creatures,
 from the city appropriated to GOD
 and his worship.

of the land, that
 they may dwell with
 me: he that walk-
 eth in a perfect way,
 he shall serve me.

7. He that work-
 eth deceit shall not
 dwell within my
 house: he that telleth
 lies shall not tarry in
 my sight.

8. I will ^{early} destroy all the wick-
 ed of the land: that
 I may cut off all
 wicked doers from
 the city of the LORD.

PSALM CII. SECT. LXXV.

*Succour requested under affliction. Pleas drawn from the
 deplorableness of circumstances. Hopes grounded on
 God's eternity. Entitled, a prayer of or for the
 afflicted, when he is overwhelmed: and poureth out
 his complaint before the Lord. The author is supposed
 to be Nehemiah. The occasion the accomplishment of
 the time for the Jews's restoration from captivity.*

PSALM cii. I.

PSALM cii. I.

SECT. 75. **M**OST merciful GOD, give
 ear to my tender pleas for
 succour; and let not those out-
 cries, which extreme misery extorts,
 return

PSALM
 cii. 1.

Hear my prayer,
 O LORD, and
 let my cry come
 unto thee.

⁷ *Early, i. e. in the morning the usual time of judgment.*

return without admittance into thy sacred presence. SECT. 75.

2. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

I beseech thee shew not any neglect or disregard, when my troubles are so great and necessities pressing: give a close attention; and since I now call with my utmost strength, and without thy speedy assistance must perish do not delay it.

PSALM
cii. 1, 2.

3. For my days are consumed like smoke, and my bones are burnt as an hearth.

As the vapour of smoke is driven by the wind and vanishes, so are my days likely to end without any traces remaining of them: as an hearth is parched or dry wood burnt, so are my bones and whole body exhausted with pain and grief of all radical moisture.

4. My heart is smitten, and withered like grafs: so that I forget to eat my bread.

As the plant or tender herb with the solar heat or blasting wind, so am I smitten, dejected, and withered; owing to my utter neglect through the bitterness of my anguish of necessary sustenance.

5. By reason of the voice of my groaning, my bones cleave to my skin.

The heaving sighs and continual groans, which my sorrows forced, have to that degree emaciated me, that there is no interstice betwixt them that the flesh takes up, but my skin and bones adhere closely to one another.

6. I am like a pelican of the wilderness: I am like an owl of the desert.

I am properly compared, for the mournful horrible noise I make, to the bitourn frequenting fens or marshes: I truly resemble the hooting

B 4

ing

§ Smitten, struck through with affliction, or under great dejection of mind.

¶ The pelican being a sea-fowl cannot properly be filed an inhabitant of the wilderness: Bochart therefore supposes the *ardea stellaris* or Bitourn to be intended. By צִיִּי he conjectures the *onocrotalus* a water-fowl to be meant that makes a loud and doleful noise.

SECT. 75. ing owl of some desolate place or
PSALM ruined building.

cii. 6, 7.

To shun the greatest danger, I watch continually; and like the sparrow looking from the house-top for its mate, spend my irksome days in a distressful solitude.

8 It is the continual reproachful language of mine enemies that I deserve all that I suffer: and they who exceed all bounds of probability or decency in their calumnies, confirm them with solemn oaths; and horrid imprecations on themselves if they be not true.

9 To that degree have these afflictions embittered life, that I have no satisfaction in it; instead of eating with an appetite nourishing food, as a disconsolate mourner I have sat down covered with ashes: and in the room of mingling drink or mixing wine with water, my days are spent in fasting, weeping and lamentation.

10 Especially, which is the most painful concomitant, as my sufferings bear the strong marks of severity and thy high displeasure: alas! all my exaltation only serves to aggravate the misery of my downfall and ruin.

11 Like the evening-shades stretching out larger and larger, till they are totally lost in darkness, so do my days draw to an end: I am visibly

7. I watch, and am as a sparrow alone upon the house-top.

8. Mine enemies reproach me all the day; and they that are mad against me, are sworn against me.


9. For I have eaten ashes like bread, and mingled my drink with weeping;

10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11. My days are like a shadow that declineth; and I am withered like grass.

^b The houses in *Palestine* were built flat, and covered with strong terrace mortar; like those in *Barbary*. See *Shaw's Trav.* p. 276. So that not only sparrows might, but men frequently did keep watch on them.

ⁱ *Lifted up*, an idiom taken from angry persons, who raise up that which they are displeased with, to throw it down with the greater violence.

visibly decayed as the blasted herb, **SECT. 75.**
faded grafs, or withered hay. 

12. But thou, O
LORD, shalt endure
for ever, and thy re-
membrance unto all
generations.

I must shortly depart this life, **PSALM**
but in dying I have this comfort, **cii. 11, 12.**
that thou Eternal Deity, shalt
continue fixed on thy throne of
judgment and glory: and thy me-
morials shall be preserved, or thy
praises celebrated hereafter world
without end.

13. Thou shalt
arise, and have mer-
cy upon Zion: for
the time to favour
her, yea, the set
time is come,

It is a pleasing prospect, even **13**
under my last decays, that thou
wilt arise to distribute justice, and
shew the tenderest mercy to the
inhabitants of mount *Zion*; in all
appearance the proper season is at
hand to distinguish them; even
the time appointed and foretold
for this most desirable event to
take place.

14. For thy ser-
vants take pleasure
in her stones, and fa-
vour the dust thereof.

Among other agreeable circum- **14**
stances, thy long afflicted people
appear greatly desirous that the
ruinous city should be rebuilt;
make all necessary preparations for
that purpose; and have truly at
heart or are sensibly concerned as
to every thing that respects it.

15. So the heathen
shall fear the name
of the **LORD**, and
all the kings of the
earth thy glory.

With the surprizing scenes then **15**
of splendid buildings again rising,
heathen nations will be led to ac-
knowledge the only living and
true **GOD**: and all earthly powers,
that hear of the *Jewish* restoration
will be struck ever-blessed Being,
with thine amazing goodness.

16. When the
LORD shall build up
Zion, he shall ap-
pear in his glory.

When the temple on mount **16**
Zion and the city *Jerusalem* are
finished; the excellence and ma-
jesty faithfulnes and mercy of the
great architect, the Almighty
Being will appear in a recent in-
stance illustrious and glorious.

For

SECT. 75. For these doubtless shine forth
 with their native lustre and dignity
 in extraordinary condescensions:
PSALM
cii. 17. and he is truly adorable in pecu-

liarily regarding the pleas of men
 stript of their property and desti-
 tute of succour: never, as the rich
 too often do, treating their peti-
 tions with a proud disdain or su-
 percilious silence.

18 This disinterestedness and im-
 partiality, shall be recorded in
 strong and lasting characters for
 the encouragement of the succeed-
 ing generation: and the people re-
 stored in such a wonderful man-
 ner as if they were new created,
 shall celebrate their Almighty
 Founder's praises.

19 For he hath deigned to throw
 down looks of regard and compas-
 sion from the exalted height of his
 sacred mansion; from heaven a-
 bove all, hath the most high God
 been pleased to take cognizance of
 the affairs and inhabitants of this
 lower earthly world.

20 To attend with commiseration
 to the piteous groans of the dis-
 tressed, imprisoned, and bound
 with cords or chains; to releate
 those that appeared destined for
 immediate destruction.

21 By further especial displays of
 divine providence, to give them
 fresh occasion of thankful acknow-
 ledgments in mount Zion; and
 honourable mention in the city
Jerusalem.

22 When the dispersed people are
 again collected to return to their
 native country; and numbers out
 of neighbouring nations ready to
 unite

17. He will regard
 the prayer of the
 destitute, and not
 despise their prayer.

18. This shall be
 written for the ge-
 neration to come:
 and the people which
 shall be created, shall
 praise the LORD.

19. For he hath
 looked down from
 the height of his
 sanctuary; from hea-
 ven did the LORD
 behold the earth:

20. To hear the
 groaning of the pri-
 soner, to loose those
 that are appointed
 to death;

21. To declare
 the name of the
 LORD in Zion, and
 his praise in Jeru-
 salem;

22. When the
 people are gathered
 together, and the
 kingdoms to serve
 the LORD.

unite them in the solemnities of SECT. 75.
 worship, a discouraging incident
 happens which greatly distresses me. PSALM

23 He weakened
 my strength in the
 way; he shortened
 my days.

In the course of my progress cii. 22.
 with these flattering hopes, my ²³
 strength was exercised till it seemed
 altogether exhausted; my days to
 be cut off in the midst and the
 years of my forefathers to be
 denied me.

24. I said, O my
 God, take me not
 away in the midst
 of my days; thy
 years *are* through-
 out all generations.

Under this calamity I humbly ²⁴
 remonstrated, — O my GOD and
 Father, hurry me not out of life
 by an untimely dissolution, like a
 wicked person, before half my race
 is run: thy revolving periods bear
 no proportion to the limited terms
 of frail mortal's earthly uncertain
 state, but extend throughout all
 generations, even to an endless
 eternity.

25. Of old hast
 thou laid the foun-
 dation of the earth:
 and the heavens *are*
 the work of thy
 hands.

In a remote antiquity, hast thou ²⁵
 founded on a solid basis this earth's
 wonderful structure: the exalted
 heavens likewise owe all their
 strength and splendour to thy im-
 mense Omnipotence.

26. They shall
 perish, but thou shalt
 endure: yea, all of
 them shall wax old
 like a garment; as
 a ^k vesture shalt thou
 change them, and
 they shall be chang-
 ed.

They may be traced back to ²⁶
 their first rise, for they had a be-
 ginning and shall have an end;
 but through an immeasurable du-
 ration thou ever remainest unal-
 terably the same; even all of them,
 as a garment, shall be worn out
 with age: as clothing rendered
 unfit for use, thou wilt pass them
 away abolish or renew them: and
 they must necessarily submit to this
 important change, extinction or
 renovation.

But

^k *Mudge* interprets, God should invest himself with a new
 suit of heavens, as a man would change garments.

SECT. 75. But thine existence and attributes, are permanently and invariably the same that they always were; and thy duration is not measured by returning seasons nor shall ever end.

PSALM
cii. 27.

28 Consequently, all thy promises, though at the greatest distance in point of time, shall infallibly be performed: and though I may die before some of them be, and even this whole generation be gathered to our fathers; yet the children of thy faithful servants *Abraham, Isaac, and Jacob*, who follow their steps of virtue and piety, shall undoubtedly obtain a settled rest: and their off-spring who mind the same things shall be established in an happy state upon an unshaken foundation by thy kind regard, in thy temple and city on earth, or thy presence and glory for ever in heaven.

27. But thou *art* the same, and thy years shall have no end.

28. The children of thy servants shall continue, and their seed shall be established before thee.

P S A L M CIII. S E C T. LXXVI.

Soliloquy, exciting to confess God's goodness. Instances: Personal. Pardon of sin and recovery of health. National. Relief to the Israelites under oppression. Patience with their provocations, and lenity in their chastisement. The transcendency of divine mercy. Indulgence to human frailty: and eternity of regard to the truly sincere. The Almighty the everlasting Ruler and universally to be celebrated. A psalm of David, upon his recovery from some threat'ning illness.

P S A L M ciii. I.

P S A L M ciii. I.

SECT. 76. **C**ONFESS, O my renewed life, thine obligation to the peculiar favour of the eternal Being: and ye recesses of my heart, or deepest thoughts I can conceive,

PSALM
ciii. 1.

BLESS the LORD, O my soul: and all that is within me, bless his holy name.

conceive, give glory to his holiness, SECT. 76.
goodness and mercy.

2. Bless the LORD,
O my soul, and
forget not all his
benefits.

Again I excite myself, in ex- PSALM
pressions of the utmost regard to ciii. 1, 2.
acknowledge the everblessed GOD;
and throw not neglect on one in-
dividual of all his multiplied fa-
vours.

3. Who forgiveth
all thine iniquities;
who healeth all thy
diseases.

Particularly, the remission of 3
punishment due to perverseness,
and the free pardon upon reform-
ing them of the most absurd and
wicked courses: binding up also
dangerous wounds, or healing the
most grievous wasting diseases.

4. Who redeem-
eth thy life from
destruction; who
crowneth thee with
loving kindness, and
tender mercies:

As an estate from alienation by 4
the nearest kinsman, recovery from
the pit of destruction when I was
upon the very brink of it: as a
crown does the head, surrounding
me with the richest displays of his
unmerited bounty and most affec-
tionate commiseration.

5. Who satisfieth
thy mouth with good
things; so that thy
youth is renewed
like the ¹ eagles.

In the room of meagre diet, an 5
healthy appetite, plenty of nourish-
ing food, and strength derived from
it: so that now recovering all my
youthful vigour and sprightliness, I
resemble the ancient eagle in her
renewed plumes.

6. The LORD ex-
ecuteth righteous-
ness and judgment
for all that are op-
pressed.

Neither is it to a few particular 6
instances, that the divine favours
are extended; but some way in due
time, he administers justice and
performs deliverance for all that
are afflicted and loaded with in-
jurious cruel usage.

Upon

¹ *Eagles*, supposed to take their name from thence, are
said to have their moulting times and their feathers renewed
at near the age of a hundred years, *Mic. i. 16. Isai. xl. 30.*
They that wait on the Lord shall renew their strength, as
eagles they shall send up, or sprout out their feathers.

SECT. 76.

PSALM

ciii. 7.

Upon *Moses's* request he clearly revealed to him the nature and manner of his dealings, his genuine designs and most gracious dispositions respecting the children of *Israel*.

7. He made known his ways unto ^m *Moses*, his acts unto the children of *Israel*.

8 To the following purpose it was proclaimed, and innumerable facts have shewed, that the LORD is the origin of all kind and good, the center of all tender affections: that as to his anger he restrains it with an infinite patience and forbearance: and as the most plentiful showers do the grass, he would choose to encrease and multiply all exhibitions of an extraordinary beneficence, all circumstances that tend to promote the most perfect happiness.

8. The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He may see it necessary to correct men's faulty errors, and contend with them by inflicting judgments, but when they reform, he will not always do this; neither will he with an eye of vengeance watch opportunities to shoot arrows of indignation: not with an unrelenting rigour confine them to prison, and guard it without releasing them.

9. He will not always chide: neither will he keep *his* anger for ever.

10 There is no manner of proportion betwixt his greatest punishments and our manifold transgressions: neither hath he rendered evil and misery to us in any degree like what we have committed to deserve them.

10. He hath not dealt with us after our sins: nor rewarded us according to our iniquities.

11 So much otherwise, that to the extent that the highest heaven is above this earth, to that measure hath

11. For as the heaven is high above the earth, *so* great is his

his ~~mercy~~ toward
them ~~that~~ fear him.

hath his inexpressible kindness pre-
vailed, and exceeded all the hopes
of his regular worshippers and sin-
cere servants.

SECT. 76.

PSALM
ciii. 11.

12. As far as the
east is from the west;
so far hath he re-
moved our trans-
gressions from us.

To an equal distance as the east ¹²
is separated from the west; so far,
as to punishing them, hath his
boundless mercy removed from
us, and fully pardoned our for-
saken and amended prevarications.

13. Like as a fa-
ther pitieth *his* chil-
dren, so the LORD
pitieth them that
fear him.

And as to the afflictions of his ¹³
dutiful off-spring, the most affec-
tionate of earthly parents never
were more exquisitely sensible of
their children's pain and grief,
than the good LORD hath appear-
ed concerned to relieve them.

14. For he know-
eth our frame: he re-
membereth that we
are dust.

For as the potter knoweth the ¹⁴
clay of which his vessel is formed,
he is perfectly acquainted with the
brittle materials whereof he hath
fashioned our mortal bodies: nei-
ther does he forget, that however
curious and wonderful the dust,
yet it is only dust.

15. As for man
his days are as grass:
as a flower of the
field, so he flourish-
eth.

As for man in this view of him, ¹⁵
he is a miserable dying creature:
and his few and evil days may
properly be compared to the short-
lived herb: as a tender fading
flower which the field produces,
which blows and a short time looks
gay, so does he a while flourish.

16. For the wind
passeth over it, and
it is gone; and the
place thereof shall
know it no more.

For the blasting wind in its ¹⁶
violent motion only sweeps or
brushes it, and it withers; and
comes to nothing: even its place
no more acknowledges such a
possessor: so soon dies all human
glory, and secular affairs lose all
signification.

17. But the mercy
of the LORD is ever-

But happy for us the divine be- ¹⁷
neficence is not circumscribed by
and

SECT. 76. and limited to a state of being of such remarkable brevity and frailty; **PSALM** it is strictly eternal, taking in the **ciii. 17.** future existence and ensuring the everlasting happiness, after their mortal bodies are returned to dust, of those who fear God and keep his commandments: and as to those they leave behind, if they maintain the same character, his bounty extends and his promises shall be fulfilled, constituting their endless felicity to children's children, even to all ages and generations.

18 His omnipotence and goodness shall never fail, nor their felicity end, who are scrupulously careful to perform the conditions whereupon he hath engaged them: or who diligently study and uniformly practise according to his precepts.

19 There undoubtedly remains a future retribution; God's throne for impartial judgment is erected in the heavens; and his dominion over the universe of being, shall subdue and finally triumph over whatever opposes it.

20 Let all men be filled with admiring thoughts of the great JEHOVAH; not only men but do you likewise adore him, O ye his angels of an higher order and endowed with nobler powers; who with pleasure execute his high commands, and are ever ready to go and come at his bidding.

21 In your exalted department, acknowledge him, O ye winged armies or constant guards, who attend upon his royal person, and perform with the utmost ardour and alacrity whatever his supreme pleasure assigns you.

everlasting to ever: lasting upon them that fear him: and his righteousness unto children's children:

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20. Bless the LORD, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the LORD, all ye his hosts; ye ministers of his that do his pleasure.

22 Bless the LORD,
all his works in all
places of his do-
minion: bless the
LORD, O my soul.

Comport with the noblest views SECT. 77.
of his giving you being, thereby
ascribing to the LORD due honour, PSALM
all his productions throughout his ciii. 22.
immense territories; O be active
every faculty and affection of my
whole soul, to confess and adore
the all-perfect Being.

P S A L M CIV. S E C T. LXXVII.

The divine supreme greatness an incentive to acknowledge and adore him. His attributes conspicuous in creating the heavens, earth and seas. In the preservation of all things. On some occasions in withdrawing his regard, afterwards in returning it. His glory eternal. The impenitent wicked to be destroyed. The author uncertain.

P S A L M CIV. I.

P S A L M CIV. I.

Bless the LORD,
O my soul; O
LORD my God, thou
art very great, thou
art clothed with
honour and majesty.

BE aroused every power of SECT. 77.
thought and man within me, PSALM
and active to make honourable civ. 1.
mention of the great original of all
things: O my rightful Owner and
Creator, thou art astonishingly ex-
cellent, exalted infinitely, and in
every respect adequate, to the per-
formance of whatever is magni-
ficent and glorious.

2 Who coverest
thyself with light as
with a garment; who
stretchest out the
heavens like a cur-
tain.

Who in the primæval surprising 2
work of light, as in a spangled
glittering robe shroudest thyself
from human view: who surroundest
the earth with atmosphere or re-

" A probable allusion to the manner of their building houses in the eastern countries, round a court; in which upon extraordinary occasions company is entertained; being spread with mats and carpets; and sheltered, otherwise being open, from the heat of the sun by a large umbrella or veil, which being expanded upon ropes reaching across from one side of the top of the house to the other may be folded or unfolded at pleasure. *Shaws Trav.* p. 247.

VOL. IV.

C

gions

SECT. 77. gions of air, as with a tester canopy;
 or curtains so connected as to constitute a pavilion or tabernacle.

PSALM
 civ. 2.

3 Who as laying firm with beams the upper stories of the sky, by his wonderful agency supporteth the unsteady fluid waters in those airy regions; who appointeth the collections thereof in clouds to be the flying chariots for his angels to ride in; who dispatches these ministers with expedition, by the winged winds as rolling wheels, on their respective destinations to serve his mighty purposes:

4 Who hasteneth his attendant intelligences to execute his important commands with the rapidity of the most furious blasts or driving hurricanes: who inspireth his awful messengers with a matchless vigour like the blazing meteor, the penetrating light'ning or the roaring thunder:

5 As to this habitable earth, who enacted for its stability such laws, or as it were layed its ground-work upon so solid a support, that without his peremptory order, it should never be liable to be shaken or unfettled.

6 And yet once, when the imaginations of men's hearts were altogether

3. Who layeth the beams of his^o chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:

4. Who maketh his angels spirits: his ministers a flaming fire:

5. Who laid the foundations of the earth, that it should not be removed for ever.

6. Thou coveredst it with the deep, as
 with

^o *Chambers*, are supposed to allude to independent houses the easterns have, annexed to the greater, consisting of one or two rooms and terrace above them. Sometimes they were built over the porch or gate-way; and had privy stairs into the porch or street, by which they might pass without giving the house any disturbance. Their use was to lodge strangers: and for the men to retire for devotion or diversion. One of the rooms in these separate houses, among the Jews was wholly appropriated to the former, and called *υπερσωον* an upper room, *Dan.* vi. 10. *Acts* i. 13. See *Shaw's Trav.* p. 280.

with a garment: the waters flood above the mountains.

gether evil, thou coveredst it by opening the profound abyfs, and didst as it were wrap or swaddle it with watry element as with a garment: the deluge rose and for some time remained above the highest mountains.

SECT. 77.
PSALM
civ. 6.

7. At thy rebuke they fled; at the voice of thy thunder they hasted away.

At thy sovereign check, like men in imminent danger, the waters instantly dispersed: no sooner was thy powerful voice of alarming thunder heard than they retreated in rushing torrents with the utmost precipitation.

8. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

In this their division or separation, some portions of them were made to ascend through secret passages to the height of lofty hills; others descend by the valleys into proper receptacles provided, or channels cut out and determined for them.

9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Their boundaries are fixed; and sands restrain or shores so limit them, that however they may sometimes rage, they cannot go beyond them, nor return to cover the earth or deluge the dry land.

10. He sendeth the springs into the valleys, which run among the hills.

According to the laws of the same admirable providence, they are conveyed through subterraneous passages and purified, so as to break forth in the sweetest springs; emptying themselves into rivers that run in the valleys between the hills, and afford constant supplies.

11. They give drink to every beast of the field: the wild asses quench their thirst.

Mankind are not only thus furnished, but the whole brutal creation drink plentifully of refreshing element: wild asses from sandy

C 2

deserts

Travellers are said to observe the tracks of these creatures in sandy deserts and follow them in order to find water.

SECT. 77. deserts find sufficient to relieve their violent appetite, or assuage their most eager thirst.

PSALM
CIV. 11.

12 In trees growing near fountains or on the banks of rivers shall the fowls of heavens build their nests; and among their boughs raise their songs: after they have drank strain their warbling throats.

13 That the highest mountains want not moisture, he bedeweth them from his upper stories of exhaled vapours: such is his abundant kind provision of fountains rains and rivers, that they are sufficient for all purposes to every region of this inhabited world.

14 Hereby all climates are refreshed, from time to time invigorated, and the shooting grafs produced for the cattle's support, with numerous vegetables for man's accommodation: out of the fertile ground, duly cultivated, as out of an inexhaustible store house proceed all kinds of wholesome aliment.

15 Particularly, the vine's generous juice which exhilarateth man's spirits; the olive's soothing fruit which wonderfully enlivens his aspect and complexion; and bread-corn the great support of his animal frame.

16 The forest-trees which never employed any human skill or pains to plant or cultivate them, yet grow and flourish: the cedars also or pines of *Lebanon*, which nature alone

12. By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

13. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14. He causeth the grafs to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth.

15. And wine *that* maketh glad the heart of man, and oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16. The trees of the LORD are full of *sap*: the ⁹ cedars of *Lebanon* which he hath planted.

⁹ *Celsus* saith, that the tree properly called *cedar*, is of the *juniper* kind and bears berries: and that the *cedar* of *Lebanon* bears cones, and was therefore the *abies* or *fir-tree*.

alone hath planted, and providence maintained. SECT. 77.

17. Where the birds make their nests: as for the stork, the fir-trees are her house.

In the branches whereof, the smaller birds as instinct directs most artificially build their nests: the duteous stork from the same uniform guidance fixes her residence in the tallest firs or most lofty cedars. PSALM CIV. 16, 17.

18. The high hills are a refuge for the wild goats, and the rocks for the conies.

The barren parts of the earth 18 have their uses, the acclivities of exalted hills afford shelter and safety to the shagged wild-goats, and the cavernous rocks to the mountain mice.

19. He appointeth the moon for seasons: the sun knoweth his going down.

He hath so constituted the moon's 19 regular increase and decrease, as thereby to determine certain periods of transient duration: and the sun is under an infallible direction when to set upon our hemisphere.

20. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth:

By the absence of this grand 20 luminary, thou makest the darkness of night in due course come on; when man retires to his dwelling; and all the beasts of the forest, that for the dread of him had confined themselves, grow bold enough to venture forth.

21. The young lions rore after their prey, and seek their meat from God.

To procure subsistence, and 21 spread terror among the herds, young lions roar most horribly: following natural instinct for, and owing it to the laws of providence and the divine especial beneficence exclusive of all human succour.

22. The sun ariseth, they gather themselves together, and lay them down in their dens.

The rising sun no sooner disperses 22 the shades of night; than the prowling tribe congregate into one place, and betake themselves to their respective dens, to lie down and rest there.

23. Man goeth forth to his work, and

At the same time, man born 23 for labour issues forth, in the sweat of

SECT. 77. of his brow to earn his daily bread, and to his labour, at some secular calling: more particularly at agriculture; plowing and sowing, until the evening returns and invites his repose.

PSALM
civ. 23.

24 Eternal Architect, what multiplicity and variety are there obvious in thy universal formations! Great Oeconomist, with what an admirable contrivance and unsearchable wisdom is the whole conducted? All the habitable earth is most richly stored with thy possessions and the objects of thy constant inspection.

25 His certain property is this every way extended and most capacious ocean: which notwithstanding its seeming uniformity is surprizingly diversified for its scenes of existence: wherein are numberless living self-moving creatures: animals of a very diminutive size and of the largest dimensions.

26 There as so many floating castles the freighted navies sail: there dwells that sea-monster the enormous whale, which thou hast so produced and in all respects fortified, that he sports at large, derides all assaults, and defies all dangers.

27 All these, as attentive expecting vassals on a mighty LORD, wholly depend on the constant care of thy immense providence: that they may be seasonably supplied with food convenient for them.

28 In proportion to thy kind distribution, as into a scrip or bag they glean or gather: thou openest thine hand most liberally, they collect largely and enjoy the greatest plenty,

24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25. So is this great and wide sea, wherein are things creeping innumerable, both small and great beast.

26. There go the ships; there is that Leviathan, whom thou hast made to play therein.

27. These wait all upon thee: that thou mayest give them their meat in due season.

28. That thou givest them, they gather: thou openest thine hand, they are filled with good,

As

29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31. The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32. He looketh on the earth, and it trembleth: he toucheth the hills and they smoke.

33. I will sing unto the LORD as long as I live: I will sing praise unto my God, while I have my being.

34. My meditation on him shall be sweet: I will be glad in the LORD.

As hiding thy face, thou suspendest the more gracious influences of thy providence, and a drought or famine early distresses them: thou gatherest to thyself their breath of life, in dying agonies they expire, and return to their primitive earth and dust.

Thou exerteest thy creative power, or dispatchest thy all enlivening spirit, a new generation succeeds to their place: and fresh life and vigour, like the verdure of spring, is restored to the whole visible creation.

Throughout all duration affairs shall be so conducted as redounds to GOD's glory, and displays his wisdom power and goodness: with a peculiar complacency the Almighty at first declared his works to be exceeding good, and those of them which answer his purpose and are conformable to his precepts, will always be acceptable to him.

If they do otherwise they cannot but be in the greatest danger from his terrible displeasure, for he only looketh with indignation on the solid earth, and it forthwith trembles: With an hostile hand toucheth the aspiring hills, and they instantly rise in smoky columns.

'Tis my determined purpose to 33 the farthest term of life to serve GOD, and sing to his honour: while being reason and voice remain, in the most perfect compositions I will celebrate his praises.

As a mixture of the most suitable ingredients to the palate, so acceptable and entertaining shall my enlargement be on the divine

SECT. 77. attributes and praises: the exercises
 of virtue and piety will always
 give me the highest pleasure.

PSALM
 civ. 34.

35 Let sinners who are impenitent
 and insensible to all arguments for
 godliness, be extirpated from the
 earth: and such as make no differ-
 ence betwixt right or wrong virtue
 or vice utterly perish. For my
 part, I do acknowledge and adore
 the Almighty: do you likewise all
 ye people join me, and ascribe to
 him all possible homage.

35. Let the sin-
 ners be consumed
 out of the earth, and
 let the wicked be
 no more: bless thou
 the LORD, O my
 soul. Praise ye the
 LORD.

PSALM CV. SECT. LXXVIII.

*Exhortation to commemorate God's wonderful works.
 His grant of favour to the patriarchs and their de-
 scendants. His protection of them. A sketch of Joseph's
 history. The Israelite's removal into Egypt. Hard-
 ships. Deliverance. Settlement in the land of Canaan.
 The former part composed by David, and delivered to
 Asaph. 1 Chron. xvi. 8.*

PSALM XV. I.

SECT. 78.
 PSALM
 cv. 1.

ON all accounts shew gratitude,
 O assembled *Israelites*, to
 your greatest benefactor, the most
 bountiful JEHOVAH: distinguish
 from all rival gods, his perfections
 and providence: and even in the
 presence of heathens who disown
 him, announce those performances
 in our favour, which are the plain
 proofs of his existence and undeni-
 able effects of his Omnipotence.

2 Sing psalms of praise, celebrate
 him with tuneful voices in the
 noblest compositions: in your ordi-
 nary discourse freely enlarge on the
 wonders of his power and wisdom.

PSALM CV. I.

O Give thanks
 unto the Lord;
 call upon his name:
 make known his
 deeds among the
 people.

2. Sing unto him,
 sing psalms unto
 him: talk ye of all
 his wondrous works.

Elevate

3. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4. Seek the Lord, and his strength: seek his face evermore.

5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

7. He is the LORD our God: his judgments are in all the earth.

8. He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

Elevate, to the utmost your con- SECT. 78.
ceptions of the divine moral attri-
butes, as what he peculiarly glories PSALM
in and you may entirely rely on: let CV. 3.
them enjoy a perpetual serenity and
satisfaction, who by contemplating
and imitating these, desire and en-
deavour to obtain GOD's favour.

Address constantly your homage 4
to the eternal Deity, and to the
ark of his covenant whereby he has
so frequently strengthened you that
he will always do it, to vanquish
your enemies: ever aim by a man-
ly and rational virtue and piety to
secure his kind regard.

Make grateful and honourable 5
mention of the astonishing works
that he hath performed: his mira-
cles which have given sanction to
his admonitions and precepts; and
the awful judgments which he hath
pronounced and executed.

Seriously attend to these, O ye 6
descendants from faithful Abraham;
ye posterity of Jacob, whom he
hath selected out of all the world
to become his people, the deposti-
taries of true religion, and distin-
guished for national privileges.

The sovereign LORD of the 7
whole creation, by virtue of an
especial grant is peculiarly related
to our beloved nation: his inter-
positions in our favour, and to the
overthrow of our enemies, whose
jurisdiction is unlimited, are every-
where known and spoken of.

It hath appeared that he re- 8
membered the grant or promise as
one which should never be revoked:
the declaration, agreeable to its
tenour, constituted to remain firm
and

SECT. 78. and unalterable through a thousand
 generations even to the end of
 time.

PSALM

cv. 8.

9, 10, 11. Which he primarily engaged to
 Abraham; with the solemnity of
 an oath assured unto Isaac; and
 further ratified to Jacob, to be
 entered upon record, as a standing
 ordinance, for the benefit of the
 children of Israel, which no re-
 volving years should alter: expressly
 declaring to them one after an-
 other,—the same as if I now gave
 it, have I designed and will give
 you the land of Canaan: as if it
 was measured out by lines, it is
 fully determined to be assigned you
 to possess or by separate portions
 inherit it.

12 Remarkable in this event, it was
 positively insured at a time when
 there was the least human probabi-
 lity of its ever-happening; their
 numbers were so inconsiderable:
 they were an exceeding small body;
 unconnected with the rest of the
 world, and almost destitute of a
 settled habitation.

13 When they continued in no one
 place long enough to gain a firm
 footing; but were perpetually trans-
 ferring themselves from nation to
 nation, from kingdom to kingdom.

14 In this precarious wandering
 situation, his providence never de-
 serted, so that any man bore hard
 on them with impunity: he con-
 vinced even the kings Abimelech
 and Pharaoh of their rashness and
 error, or shewed them their faults
 touching his servants.

15 Giving them sufficient intima-
 tions, that it was at their own
 peril,

9, 10, and 11. Which covenant he
 made with Abra-
 ham, and his oath
 unto Isaac; And
 confirmed the same
 unto Jacob for a
 law, and to Israel
 for an everlasting
 covenant; Saying,
 unto thee will I give
 the land of Canaan,
 the lot of your inhe-
 ritage.


12. When they
 were but a few men
 in number; yea, very
 few and strangers
 in it:

13. When they
 went from one na-
 tion to another, from
 one kingdom to an-
 other people:

14. He suffered
 no man to do them
 wrong: yea, he re-
 proved kings for
 their sakes;

15. Saying, Touch
 not mine anointed,
 and

and do my prophets
no harm.

peril, if they reached out an hostile **SECT. 78.**
arm against their persons, which 
were sacred as those of princes: or **PSALM**
gave uneasiness and vexation to **CV. 15.**
prophets, whose peace and safety
should be inviolable.

16. Moreover, he
called for a famine
upon the land: he
brake the whole staff
of bread.

Again, he bid a famine rage in **16**
the land of *Canaan*, they were
divested as of support by a broken
staff, of the principal article of
necessary sustenance, by a scarcity
of bread-corn.

17. He sent a man
before them, *even*
Joseph, who was
sold for a servant;

To provide his people against, **17**
or succour them under this calamity,
he dispatched previous to it a
man of their own family, to a
foreign country, to be in readiness
to supply them with corn when
they had occasion: viz. *Jacob's*
son *Joseph*, whom his envious
brethren sold for a slave to the
Ishmaelites.

18. Whose feet
they hurt with fet-
ters: he was laid in
iron:

Who was purchased by the *E-* **18**
gyptians, and for resisting the vile
solicitations of his adulterous mis-
tress, falsely accused; imprisoned
and his feet or legs oppressed with
heavy fetters: even with iron
chains which penetrated deep or
were excessively painful and grie-
vous.

19. Until the time
that his word came:
the word of the
LORD tried him.

And continued in that state of **19**
misery, until the time that it hap-
pened exactly as he had spoken:
some unforeseen events were com-
municated in dreams: he explained
these: the facts answered, and
shewed him to be an extraordinary
person and cleared his character
from all imputations.

20. The king sent
and ^r loosed him;
even

The king of *Egypt* being advised **20**
of sent for him; approved his inter-
pretation

^r Loosed, *Heb.* made him skip, or leap with a sudden
springing motion. *Ga free*—opened the door.

SECT. 78. pretation and discharged him from *even* the ruler of the people, and let him go free.
 PSALM
 cv. 20. himself on his own account opened the prison doors.

21 He moreover advanced him to the highest office in his court, and the principal direction or administration of affairs throughout his kingdom.

22 To that degree of authority, that he was only accountable to his royal master, though at pleasure he inflicted punishments on chiefs, dictated to senators, or instructed judges.

23 His father *Israel* being invited by *Pharaoh*, removed with his family into *Egypt*; and the plain man *Jacob* had assigned him to sojourn in, separate from the natives, a most valuable part of that fertile country, stiled *Misraim* from its original founder the son of *Ham*.

24 In which happy situation, heaven's blessing early increased the beloved people to a number almost incredible: and whose ever envy or jealousy might be excited thereby, yet they were able to defend themselves.

25 Their enemies's apprehensive fears soon grew into a settled hatred; and what they could not effect by force, they endeavoured by artful designs formed to deceive and subvert them.

26 When their oppressions were heightened so as to become quite intolerable, he appointed his servant *Moses*, his messenger to *Pharaoh*;

21. He made him ^s Lord of his house, and ruler of all his substance.

22. To bind his princes at his pleasure: and teach his senators wisdom.

23. *Israel* also came into *Egypt*; and *Jacob* sojourned in the land of *Ham*.

24. And he increased his people greatly, and made them stronger than their enemies.

25. He turned their heart to hate his people, to deal subtilly with his servants,

26. He sent *Moses* his servant; and *Aaron* whom he had chosen.

^s The particular departments seem to be, Lord-chamberlain of the household and Lord of the treasury, or Chancellor of the exchequer.

raah; and *Aaron* whom he selected SECT 78.
to join him in the embassy.

27. They shewed
his signs among
them, and wonders
in the land of *Ham*.

Which when it was rejected, by PSALM
CV. 26, 27.
divine order they proceeded to ex-
hibit a series of extraordinary
works; and prodigies of power in
confirmation of their commission,
enough to strike with terror the
land of *Ham*.

28. He sent dark-
ness, and made it
dark; and they re-
belled not against
his word.

In the course of calamities he
sent darkness, and all things were in-
stantly involved in the thickest pal-
pable obscurity; whatever danger
they were in from the haughty
monarch's strongest resentment;
Moses and *Aaron* disobeyed not, but
punctually executed the divine
mandates, and the event as punc-
tually followed.

29. He turned
their waters into
blood and slew their
fish.

Antecedent to this, he had smit-
ten their waters with *Aaron's* rod,
and converted them into blood; so
that all the fish in the river died.

30. Their land
brought forth frogs
in abundance, in the
chambers of their
kings.

At giving the like signal frogs so
multiplied that the whole land was
covered with them; neither were
their king's rooms of retirement
free from their croaking numbers.

31. He spake, and
there came divers
sorts of flies, and lice
in all their coasts.

Again he commanded and there
plague of dog-flies immediately
followed, after the sticking vermin
lice had infested all their country.

32. He gave them
hail for rain, and
flaming fire in their
land.

Instead of gentle drops of ferti-
lizing rain, he made the clouds
descend in heavy showers of rattling
hail, intermixed with flaming fire

or

† Some naturalists place these among mixed animals, par-
taking of beast partly, and partly of fish: and there is said
to be a small green frog that perches on trees and is veno-
mous.

‡ Lice, their name *Bochart* derives from the steadiness
with which they adhere to the human body.

SECT. 78. or blazing light'ning; which consumed the profits of their ground.

PSALM Their vines likewise felt the
cv. 32, 33. sudden fatal blow, and their fig-trees: as an earthen vessel is broken, or ship split against the rocks, such destruction happened from his tempest among the unsheltered trees in their borders.

34, 35 He farther issued out orders, and armies of multiplying locusts appeared in array; also innumerable of the most voracious species of them: which eat up the remaining herbage; even devoured or spoiled the whole produce of the land.

36 To shut up the tragic scene, in one dismal night he slew all the first born, both of man and beast throughout the kingdom; the most valuable healthy and vigorous of their men, herds, and flocks.

37 This procured their dismissal, and their departure was so conducted as to be accompanied with *Egyptian* riches, jewels, gold and silver: further, notwithstanding their numbers, hardships and suddenness of removal, not an individual stayed behind through sickness, age, or infirmity.

38 As obstinately as they had opposed it, all *Egypt* expressed a general satisfaction in their quitting that country; for this last calamity especially had thrown them into the utmost consternation: if they persisted to detain them, they firmly believed,

33. He smote their vines also, and their fig-trees, and brake the trees of their coasts.

34 and 35. He spake, and the locusts came, and ^w caterpillars, and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the chief of all their strength.

37. He brought them forth also with silver and gold: and *there was* not one feeble person among their tribes.

38. Egypt was glad when they departed; for the fear of them fell upon them.

^w Caterpillar. The *scarabeus arboreus*, or hedge Chafer, a species of locusts, so called from its gnawing of herbage and trees. Vid. *Boch. Hieroz.* L. IV. C. II. p. 454. *Philos. Transf.* No. 234. p. 741.

39. He spread a * cloud for a covering; and fire to give light in the night.

40. The people asked, and he brought quails; and satisfied them with the bread of heaven.

41. He opened the rock, and the waters gushed out; they ran in the dry places like a river.

42. For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness:

believed, they must all likewise SECT. 78.
perish.

Their marches in the wilderness PSALM
CV. 38, 39.
were screened from scorching heat and pursuing foes, with a thick cloud spread over them in the day-time; and guided by a pillar of fire in the night.

They asked him to give animal food, and he brought in the greatest plenty to their tent doors the delicious quails; and in showers of manna gave them to satiety of the bread of heaven.

When they repined for want of water, by Moses's wand he opened the flinty rock, and it issued forth in the largest quantity: it flowed in the barren desert like a strong current or full river.

For he was never unmindful of his sacred and inviolable engagement, and of his faithful servant Abraham.

Wherefore he brought his peculiar people out of a miserable servitude with joy; and those whom he had selected from the rest of mankind, with shouting and singing:

And

* *Sharu* observes concerning this country, that there are not any pastures covered with flocks in it, nor valleys enriched with corn: no olive-yards or vineyards: but the whole is a desolate lonesome wilderness, only diversified by sandy plains and mountains, formed of naked rocks and craggy precipices,—never except sometimes at the equinoxes, refreshed with rains; the few hardy vegetables produced there are shrunk by a perpetual drought, and the dews of the night are in a manner rendered insufficient for the purposes of vegetation, by the scorching heat of the sun in the day: the intense cold of the one, and the heat of the other clearly account for the provision of providence in spreading over the *Israelites*, a cloud to be a covering by day, and fire to give light [and heat] in the night-season.

SECT. 78.

PSALM
cv. 44.

And as he had promised, gave the posterity of that patriarch the heathen lands to possess: they enjoyed as their rightful property what had employed the labour of the seven nations to cultivate and improve it.

45 With this view ultimately, that they might duly observe his positive institutions, and keep inviolate his standing laws of universal righteousness. Ascribe to the LORD everlasting praises.

44. And gave them the lands of the heathen; and they inherited the labour of the people.

45. That they might observe his statutes, and keep his laws. Praise ye the LORD.

P S A L M C V I. S E C T. LXXIX.

Thanksgiving man's duty, and obedience his happiness. Intercession for national prosperity. Confession of sins. Commemoration of mercies. Provocations and their chastisement. The divine lenity. Prayer for salvation. The author supposed to be David. See I Chron. xvi. 7, 36, 37. The title, praise the Lord: Placed in this and several other psalms in the text, as the first clause.

P S A L M c v i. I.

SECT. 79.

PSALM
cvi. 1.

MANIFEST becoming apprehensions of the ever-blessed Deity and unfeigned gratitude to him; for he certainly employs all his attributes to the glorious purposes of a disinterested goodness; his liberality and mercy are immutable unbounded and everlasting.

2 Who can elevate his conceptions, or form suitable expressions to discourse on the sublimest of subjects even the divine excellencies? What mortal eloquence declare the numberless instances of his superintendency and direction, which infer obligation and richly merit the highest praises.

P S A L M c v i. I.

PRAISE ye the LORD, O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

2. Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

In

3. Blessed *are* they that keep judgment: *and he* that doeth righteousness at all times.

In the most proper way of doing him honour, and establishing their own happiness, are they who take the utmost care by the constant tenour of their obedience never to provoke him to punish them; and the truly good man who on all occasions acts as integrity and benevolence dictate.

SECT. 79.

PSALM

cvi. 3.

4. Remember me, O LORD, with the favour *that thou bearest* unto thy people: O visit me with thy salvation:

This I hope is my sincere endeavour: and I humbly intreat, O Almighty God, that thou wouldst not forget me in thy distributive favours intended for and promised to thy beloved people: let my safety and welfare be thy peculiar care in the most important deliverance, or the great salvation.

5. That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

That I may be a glad spectator of the prosperity of thy select and nobly privileged people: that I may be so happy to bear a part in the publick rejoicings of thy favourite nation; that I may exult and triumph most gloriously in company with the blessed inhabitants of that land which is peculiarly thy heritage.

6. We have sinned with our fathers: we have committed iniquity, we have done wickedly.

Previously, alas! to our reasonably expecting this most desirable state of things, a reformation must be set on foot; for like our rebellious ancestors we have deviated from God's laws: in the plainest cases of duty and virtue have wilfully erred: our grievous enormities have thrown every thing into confusion.

7. Our fathers understood not thy wonders in Egypt; they remembered not

Our unthinking forefathers did not duly attend to the important meaning of the most astonishing displays of providence in the land of Egypt: they reflected not on so

SECT. 79. as to improve a series of the most distinguished favours; but with
 PSALM their diffidence and repining provoked his displeasure near the sea; xcvi. 6, 7. even near the ever-memorable Red-sea.

not the multitude of thy mercies, but provoked *him* at the sea, *even* at the Red-sea.

8 As to themselves they were utterly unworthy, yet he wrought out their deliverance, for the sake of the honour of his own perfection and providence, and that his Omnipotence might be manifest to the conviction of all the world.

8. Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.

9 As its sovereign controller he gave one severe check to the unruly element of the Red-sea, and it instantly left the channel dry: whereby he conducted them on as firm a bottom through the deepest parts of it, as if they had travelled in a sandy desert.

9. He rebuked the Red-sea also, and it was dried up: so he led them through the depths, as thro' the wilderness.

10 And in this wonderful manner rescued them from the formidable power and implacable resentment of haughty *Pharaoh*, and his numerous host, who pursued them: and delivered them from the danger of bondage or destruction wherewith the enemy threat'ned them.

10. And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 The waters returned upon and overwhelmed the *Egyptians*: neither being able to proceed nor retreat, not an individual survived the rash enterprize the fatal catastrophe.

11. And the waters covered their enemies: there was not one of them left.

12 They could not then doubt their own miraculous preservation; they were fully satisfied that the divine faithfulness might be depended on: and on the opposite strand joined *Moses* in a devout song of grateful triumph.

12. Then believed they his words; they sang his praise.

Their

13. They soon forgot his works; they waited not for his counsel:

Their wonder and conviction were short-lived: they relapsed to their usual discontents, and forgot to all purposes his mighty works, as if they had never seen them: they were too hasty and impatient to be resigned to the Almighty's direction, and acquiesce as to the manner, or wait the time of his supplying their wants.

SECT. 79.
PSALM
cvi. 13.

14. But lusted exceedingly in the wilderness, and tempted God in the desert.

But longed most inordinately for flesh-meat in the wilderness; and in that vast solitude, according to their own extravagant humours prescribed to providence, and required experiments of divine Omnipotence.

15. And he gave them their request; but sent y leanness into their soul.

To satisfy them what he was able to do, he answered their importunate and exceeded their utmost wishes; but to shew that he was displeased, the delicious food did not strengthen, and an emaciating disease slew the most athletick and choice of them.

16. They envied Moses also in the camp, and Aaron the saint of the LORD.

Again, a spirit of envy and mutiny prevailed through the camp against their leader *Moses*; and against *Aaron* separated by divine appointment to the priesthood.

17. The earth opened, and swallowed up Dathan, and covered the company of Abiram.

This growing conspiracy sedition or emulation was quite intolerable, and to suppress it the ring-leaders fell by an unusual and most terrible judgment: the earth opened wide, as it were a gaping mouth, and swallowed down *Dathan*; and shut in upon or overwhelmed *Abiram* and his accomplices.

D 2

And

y Some render, *thinness into their life*, or *in amidst their life*: others by a difference in the reading, *nauseating into their soul*. Probably, some distemper the effect of this diet; or their surfeiting upon it, rendered it fatal to them.

SECT. 79.

PSALM
cvi. 18.

And a fire was kindled in order to consume the whole band of revoltors; the flame rose to the utmost violence and destroyed the two hundred and fifty presumptuous and ungodly men who offered incense.

18. And a fire was kindled in their company; the flame burnt up the wicked.

19 Again, near the mount *Horeb* they were to that degree stupid and insatuated, as to cause to be formed, for a symbol of the true God, a golden young bull; and they made a sacrificial feast in honour of the image which the founder had cast out of liquid metal.

19. They made a calf in *Horeb*, and worshipped the moulden image.

20 Thus with equal folly and impiety they substituted in the room of the incorruptible and Eternal Deity, of whom they had been favoured with such glorious manifestations and to whom they owed every thing that distinguished or exalted them, the senseless figure, or grovelling shocking representation of a meer-animal and witless ox or bull, which is supported by eating grafs.

20. Thus they changed their glory into the similitude of an ox that eateth grafs.

21 Such neglect and entire contempt did they throw upon the most high God, their deliverer and preserver: who had evinced his own supremacy in their astonishing redemption from *Egyptian* bondage.

21. They forgot God their saviour, which had done great things in *Egypt*;

No

* *Selden* reckons this an imitation of that golden ox that represented *Osiris*; for the *Egyptians* had a mighty veneration for the river *Nile*, called in Hebrew *Sichor* [from whence came *Siris*, and for the dog-star [called *Siris* likewise] at whose rising the river began to swell; and for the sun [which was principally intended by this name] to whom both the bull called *apis* at *Heliopolis*, and the ox at *Memphis* were solemnly consecrated. *De Dis Syris Synt.* 1. C. 4. *Lew. Heb. Antiq.* Vol. III. p. 34. 38.

22. Wondrous works in the land of Ham, and terrible things by the Red-sea.

23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy them.

24. Yea, they despised the pleasant land, they believed not his word.

25. But murmured in their tents, and hearkened not unto the voice of the LORD.

26. Therefore he ^a lifted up his hand against them to ^b overthrow them in the wilderness:

27. To overthrow their seed also among the nations, and

No less power than that of an Omnipotent Being could effect the stupendous scenes performed in the land, formerly *Ham's* territory, and dreadful works upon the Red-sea.

He was once so exasperated with a most daring insult, as to declare that he would utterly destroy them; and by some exterminating judgment suddenly overtaking them, had doubtless effected it; had not *Moses*, as it were standing in a breach, interposed by the most ardent intercessious, to avert his wrath and prevent their ruin.

On account of disagreeable reports, or through despair of ever enjoying it, they actually threw contempt upon the most fertile and pleasant of countries; they so far discredited the divine promise, as to be willing to cease all further attempts to possess it.

Instead of resolute vigorous action, they muttered in their tents, their unreasonable disgusts; and rather than go forward as the LORD commanded, were for making a captain and returning into *Egypt*.

Provoked with this, and numberless other instances of a most awkward and perverse carriage, he at length obliged himself with the solemnity of an oath, respecting that generation, that they should all die of one calamity or other in the wilderness.

That their off-spring likewise, (if this part had not been mitigated at *Moses's* request) should fall

D 3

among

^a Lifted up his hand, the usual form of swearing.

^b See Numb. xiv. 28 and 29.

SECT. 79.

PSALM

cvi. 22.

SECT. 79. among heathen nations; and as and to scatter them
 chaff is scattered with the wind, in the lands.

PSALM be dispersed into different quarters.

cvi. 27. Their unsteadiness and wantonness of folly farther appeared, by their joining in the worship of the idol God of the *Moabites*; and partaking of the sacrifices which were offered to the manes of deified deceased heroes.

29 Thus they seemed to have contrived, all in their power, with the vilest insults of horrid idolatry, to rouse his indignation: the effect whereof they at length felt, in a raging pestilence which shortly swept away four and twenty thousand.

30 Then *Phinehas* stood up in vindication of the laws of virtue and piety; and most effectually propitiated for their growing violation, by an immediate signal punishment executed on the offenders: whereby the epidemical terrible disease was stopt.

31 And that extraordinary procedure in those peculiar circumstances, was placed to his account

28. They joined themselves also unto *Baal-peor*, and eat the sacrifices of the dead.

29. Thus they provoked him to anger with their inventions: and the plague brake in upon them.

30. Then stood up *Phinehas*, and executed judgment: and so the plague was stayed.

31. And that was counted unto him for righteousness unto

as

^c *Mudge* interprets, they joined hand in hand, dancing round the idol, perhaps male and female alternately; after which the partners might commit real lewdness together as part of the ceremony. *Selden* supposes that *Baal-Peor*, *Pheor* or *Phegor* is the same with *Pluto*: and by those sacrifices are meant such as were offered to infernal Gods. Others by dead understand the Gods that were taken from among men; for the heathens themselves confessed that most of their deities had been mortals who lived upon earth. However, all Jewish tradition confirms, that this idol was an obscene Deity, whose figure and the manner of worshipping it were filthy and abominable; grounded on *Hosea* ix 10. Something like the *Roman Priapus*, called *Agricola* by *Tibullus* and *Ovid*. Vid. *Seld. Synt. prim.* C. 5. *Lev. Heb. Antig.* V. III. p. 70.

to all generations
for evermore.

as a rewardable act; or an ever memorable instance of genuine true zeal: and worthy to entail on him and his posterity a perpetual priesthood.

SECT. 79.
PSALM
cvi. 31.

32. They angered him also at the waters of strife, so that it went ill with Moses for their sakes;

Antecedent hereto, they had highly displeased him at the waters of *Meribah* or contention; where they debated with, and provoked even the meek spirit of *Moses*, to give way to impatience and be guilty of a transport of passion, for which he greatly suffered.

33. Because they provoked his spirit, so that he spake unadvisedly with his lips.

Their continual discontents so irritated this otherwise pattern of mildness and moderation, that he expressed himself after an unguarded and inconsiderate manner.

34. They did not destroy the nations, concerning whom the LORD commanded them.

They did not upon their arrival in the land of *Canaan*, utterly extirpate the idolatrous inhabitants, though they had an express divine warrant for so doing:

35. But were mingled among the heathen, and learned their works.

But engaged in free intercourse and the strongest social connections with the pagans that remained; and early became acquainted with their profane customs and inured to their corruptest manners;

36. And they served their idols: which were a snare unto them.

The further transition was easy, and they actually devoted themselves to the absurd worship of their detested idols: which, as a net entangles birds, became a fatal snare to them; the source of all evils, both the grossest of crimes and the heaviest of judgments.

37. Yea, they sacrificed their sons and their daughters unto devils.

To that degree of outrage to nature and all humanity they proceeded, as to slaughter their children in the way of offerings to malignant demons; and envious evil spirits, which in the end would

SECT. 79. prove, not their benefactors but
 destroyers.

PSALM
 cvi. 37, 38.

They shed the blood of innocents, even that of their own off-spring as acceptable acts of homage to the idols of *Canaan*: and by these execrable rites the whole country was stained with the horrid crime of murder, and truly deserving of capital punishments.

39 Thus did their own contrivances and abominations render them unclean, in all instances both of a ceremonial and moral pollution; and as a faithless wanton goes astray, so did they forsake their duty, and degenerate into the grossest idolatry; following other gods, which were only human inventions and delusions.

40 On account whereof, after long forbearing, the holy GOD shewed his just displeasure against his beloved but most ungrateful people: it appeared, that he abhorred them whom he had chosen for his inheritance, no less than he did the abominations to which they had given up themselves.

41 And he abandoned them a prey to the arbitrary power of their heathen neighbours; and those who never had any regard for them became their absolute masters.

42 They no sooner were at their mercy, than their enemies laid them under such heavy contributions and constraints as rendered life a burden: neither were they able to dispute their claims, or in the least resist their tyrannical wills.

43 In a multiplicity of instances his providence interposed for their deliverance;

38. And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of *Canaan*: and the land was polluted with blood.

39. Thus were they defiled with their own works, and went a whoring with their own inventions,

40. Therefore was the wrath of the Lord kindled against his people, inasmuch that he abhorred his own inheritance.

41. And he gave them into the hand of the heathen; and they that hated them ruled over them.

42. Their enemies also oppressed them, and they were brought into subjection under their hand.

43. Many times did he deliver them; but

but they provoked
him with their coun-
sel, and were brought
low for their iniqui-
ty.

liverance; but returning to their SECT. 79.
wrong schemes, and pursuing their PSALM
own criminal devices, they dis- CVI. 43.
obeyed and provoked; and were
reduced to a state of despicable ex-
treme poverty and misery, on ac-
count of their vile enormities.

44. Nevertheless,
he regarded their
affliction, when he
heard their cry.

Notwithstanding all their irre- 44
gularities, when they were under
adversity and professed repentance,
he pitied them; when their cries
for pardon and succour reached
his ears.

45. And he re-
membered for them
his covenant, and
repented according
to the multitude of
his mercies.

And as it seemed, recollected 45
for their benefit the promises his
ancient grant contained: and in
effect, changed his designs of sever-
ity, returning to the usual course
of his boundless kindness and mercy.

46. He made them
also to be pitied of
all those that carried
them captives.

He further so disposed the hearts 46
of men, that his people, whoever
conquered them, or into whatever
foreign country they were carried
captive, usually met with kind
treatment and uncommon favour.

47. Save us, O
LORD our God, and
gather us from a-
mong the heathen,
to give thanks unto
thy holy name, and
to triumph in thy
praise.

Preserve us, O LORD our GOD, 47
in our present calamitous and disper-
sed state; and from being thus
widely scattered among heathen
nations, restore us to our native
country; and to the pleasing op-
portunities of professing true re-
ligion, and in triumph celebrating
thine everlasting praises,

48. Blessed be the
LORD GOD of Israel,
from everlasting to
everlasting: and let
all the people say,
amen. Praise ye the
LORD, d

May *Israel's* Guardian, the all- 48
perfect GOD, be continually and
eternally exalted: in one united
voice let all the people say, let it
be so. Do you ascribe to him all
possible honour and obedience.

^d Here ends the fourth book of psalms according to the
Jewish division.

P S A L M CVII. S E C T. LXXX.

Thanksgivings to be offered up for divine mercies. Instances. Redemption from captivity. Restoration of a people to their native country from a dispersion among various nations. Settlement after wandering in the wilderness. The burden of the song. Relief from famine. Discharge from prison. Recovery from illness. Preservation in dangers by sea. The fertility of the earth by rain after a drought and scarcity. Succour from oppression. Gratitude, a piece of justice. A token of wisdom. A most powerful recommendation to favour. As the former is supposed to have been penned during the Jew's captivity, so this after their return from it.

P S A L M cvii. I.

P S A L M cvii. I.

SECT. 80.

P S A L M
cvii. I.

Acknowledge publicly and most solemnly your obligations to the ever-blessed GOD, for he is the source of all derivative happiness: indeed his favours are certain and perpetual.

2. Ransomed *Israelites* have peculiar reason to declare this: whom he hath as it were purchased to be his people, and restored to liberty; from a condition of the most abject slavery to the will of their enemies.

3. And again collected to convoy them to the land of their nativity from all countries to which they were dispersed; even from east and west north and south.

O Give thanks unto the LORD, for he is good: for his mercy endureth for ever.

2. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

3. And gathered, them out of the lands from the east and from the west, from the north and from the south.

They

^c The *Hebrews* had anciently no other way for stating and distinguishing the points of the compass, than that of looking forth right to the sun rising, which they stiled קד or front, *i. e.* the east; the right and left made the south and north, and what was behind was the west: hence the sea which lay west of, or behind them was called *Acharon*, or *Acharonith*, and is as frequently used to signify the west, as the *gnamin* or right-hand for the south. *Univ. Hist.* Vol. II. p. 419.

4. They wandered in the wilderness in a solitary way; they found no city to dwell in.

They wandered like lost sheep in the solitary roads of a desolate wilderness: there was no city or town to be discovered where they sojourned, for them to travel to and peaceably fix in as a lasting settlement. SECT. 80. PSALM cvii. 4.

5. Hungry and thirsty, their soul fainted in them.

In frequent want of necessary sustenance; they led a kind of languishing life, destitute of all vigour or pleasure; and sometimes seemed drawing near the gates of death.

6. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

However silent they had before been as to prayers, then they lifted up their voices in the loudest outcries to the Almighty for help under such pressing necessities; and his kind providence extricated them from their dangers and miseries.

7. And he led them forth by the right way, that they might go to a city of habitation.

And conducted them in a direct plain course; wherein if they regularly proceeded, they would in due season arrive at a city, which should invite their fixed residence and accommodate them to the utmost of their wishes.

8. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Oh! how earnestly were it to be desired, that men who so largely experience the divine extraordinary benignity, would freely confess it; and thankfully declare his miraculous performances for the benefit of mankind.

9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.

For he provideth what is abundantly sufficient to satisfy the most eager thirst; and with a profusion of good things relieveth the painful sense of craving hunger.

10. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron.

Again, those who sit humble and sorrowful in the distressed condition of a dark prison, that looks gloomy and melancholy as the dismal

SECT. 80. dismal shades of death itself; being deprived of liberty, and laid under the heavy discipline of severe affliction, and the strongest iron fetters.

PSALM

cvii. 10.

11 Entirely owing to their obstinacy and impenitence in transgressing the standing laws of God and virtue; and treating those important grand designs, for which the most high made them and all men, with contumelious reproaches.

12 It became therefore necessary, to bend and humble their stubborn proud hearts, with grievous pain fatiguing labour or inconsoleable grief; under his correction their strength decayed, their knees soon grew feeble and they stumbled and fell, neither was there any to support them.

13 When all other succours failed, and their troubles increased, they most earnestly implored divine assistance, and were speedily relieved from all their calamities.

14 By unexpected surprizing expedients he procured their discharge from prisons, that knew no more light than the earth's deepest caverns, or were obscure and horrid like death's dismal shades: and instantly snapt the strongest cords or chains with which they were holden.

15 How reasonable and desirable is it, that all people, especially those who are thus extraordinarily favoured, would make proper returns for, and publick acknowledgments of God's inestimable goodness; and the miracles of kindness he hath exhibited for their relief and advantage.

11. Because they rebelled against the words of God, and contemned the counsel of the most high:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13. Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14. He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

For

16. For he hath broken the gates of brass, and cut the bars of iron in sunder.

For in order to set them at liberty he hath plainly superfed all human power and contrivance: SECT. 80. PSALM cvii. 16.
shivered gates made of the toughest brass, and hewed down bars of the hardest iron.

17. Fools, because of their transgression, and because of their iniquities, are afflicted.

The foolish and inconsiderate, 17
in the natural course of their wilful disobedience, and as the inevitable effect of their obstinate irregularities are afflicted in their bodies with infirmities and diseases.

18. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

The faculties of digestion become so enervated with excesses, that they nauseate all kind of nourishing food; and the distemper so prevails that their lives are despaired of. 18

19. Then they cry unto the LORD in their trouble, he saveth them out of their distresses.

In their languishing state they 19
raise piteous cries to heaven for a recovery; and a most compassionate GOD provides and gives success to remedies so as to restore them.

20. He sent his word, and healed them, and delivered them from their destructions.

In numberless instances, he hath 20
only signified his pleasure, and health and vigour have been returned; even speedy releases obtained from the most threatening maladies.

21. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Oh that the obliged would consider what gratitude is due for such invaluable favours; and render tributes of becoming thankfulness to a most bountiful GOD, on account of his multiplied astonishing performances for the well-being and happiness of mankind. 21

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

As proper expressions, agreeable 22
to the institutions of our holy religion, let them croud the altar with slaughtered cattle, and with joy and triumph specify the particular instances of divine mercy.

Again,

SECT. 86.

PSALM
cvii. 23.

Again, they who are enough adventurous to quit dry-land, navigate seas, and negotiate affairs or transact business upon the largest collections of waters:

24 Above all others are experimentally acquainted, how an Infinite GOD has created, supports and governs, and what an amazing providence he displays in managing and controlling the boisterous element of the mighty deep.

25 For, with giving only the signal of a word or nod, he instantly arouseth the stormy wind, whose furious blasts in a most alarming manner, swell its waves or toss up on high its roaring billows.

26 By their impetuosity, ships of the greatest burden are this moment mounted aloft in the air, the next seemingly plunged to the very bottom: whilst the stoutest hearts of frightened mariners, like melted wax,

are

23. They that go down to the ^f sea in ships, that do business in great waters;

24. These see the works of the LORD, and his wonders in the deep.

25. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

^f One would think, saith the learned and pious *Peters*, the life of a sea-faring man, which is so full of hazard, should naturally incline him to religion. And so [I believe] it will, where the principles of religion are once well planted, and where there is a sensible and serious turn of mind. I have he adds more than once, with great pleasure, read a paragraph in *Dampier's voyage round the world*; where he gives you, without art or disguise, the feelings of his own heart, when he was tossed in a little boat, in a dark and stormy night, far from land and in danger every moment of being swallowed up in the deep. The conflicts of his mind on this occasion; his sad reflections on his past life, and his renewed repentance; together with a thankful recollection of the many miraculous providences he had formerly experienced; his applying to God by prayer for his assistance; and composing himself to a state of submission to the divine will — these are strokes of nature that do credit to the author, at the same time that they delight and instruct the reader. Vol. I. p. 490—497.

are quite dissolved through extreme SACT. 80.
anguish.

27. They reel to
and fro, and stagger
like a drunken man,
and are at their wits
end.

As seized with some unusual PSALM
distemper, they are affected with cvii. 26,
strange giddiness and turnings or 27.
wheelings about; as the staggering
drunkard, they can find no sure
footing; all wisdom and contri-
vance forsake them, and they are
utterly at a loss where to aim at or
what to avoid.

28 Then they cry
unto the LORD in
their trouble, and he
bringeth them out of
their distresses.

Thus expecting an immediate 28
wreck and watry graves, they raise
the loudest cries to heaven for
mercy: and the absolute LORD of
earth and of the ocean speedily re-
lieveth them from their greatest
fears.

29. He & maketh
the storm a calm, so
that the waves there-
of are still.

He biddeth the raging noisy 29
winds be hushed and still; they
obey him; and with their silence,
the most threat'ning surges are
quieted into a perfect calm.

30. Then are they
glad, because they
be quiet; so he bring-
eth them unto their
desired haven.

Then an unusual joy and trans- 30
port smiles in every aspect, that
the tempest and their apprehensions
from it are laid to sleep: so they
steer a safe course into their wished
for harbour.

31. Oh that *men*
would praise the
LORD *for* his good-
ness, and *for* his
wonderful works to
the children of men.

Oh that they who so largely par- 31
take thereof would improve all oc-
casions of celebrating the divine
liberality and mercy; and his de-
signs and performances to promote
man's happiness, so full of wonder
and deserving of everlasting thank-
giving.

32. Let them exalt
him also in the con-
gregation of the
people, and praise
him

Not only in private they should 32
do this, but publicly also to create
an esteem and regard for him in all
the assembled people: and in pre-
sence

& Literally, *he maketh the storm to stand in silence, &c.*

- SECT. 80. sence of our great council, or in him in the assembly
 the court where the most honour- of the elders.
- PSALM able men of our nation meet to-
 cvii. 32. gether, attribute every thing to his
 nature and providence of perfection
 dignity and glory.
- 33 That the natural world may
 afford a proper discipline to the
 moral, according to the laws of
 his government, places once well
 watered and inhabited are converted
 into a desolate waste; and the rich-
 est fountains into sandy dry ground.
- 34 A country remarkably fruitful
 into salt-land or the most barren
 soil, in order to correct and reform
 the prevailing wickedness of its un-
 grateful inhabitants.
- 35 On the other hand, he changeth
 a thirsty parched desert into lakes
 or pools; and the most arid hard
 earth into springs and currents.
- 36 And there he provideth com-
 fortable settlements for those who
 before were destitute of common
 necessaries: they even found cities,
 or raise populous towns, and be-
 come respectable and powerful.
- 37 They improve the land, sow it
 with grain, and plant it with the
 choicest fruit-trees, which in time
 of harvest rewards their industrious
 cultivation with an abundant pro-
 duce.
- 38 They are farther prosperous and
 felicitated, so that the country be-
 comes exceedingly populous and
 flourishing; neither are their flocks
 and herds suffered to be lessened by
 contagious disasters or other cala-
 mities.
- 39 Again, in the natural course of
 things, when they pervert the
 greatest
33. He turneth
 rivers into a wilder-
 ness, and the water-
 springs into dry
 ground.
34. A fruitful
 land into barrenness,
 for the wickedness
 of them that dwell
 therein.
35. He turneth
 the wilderness into a
 standing water, and
 dry ground into wa-
 ter-springs.
36. And there he
 maketh the hungry
 to dwell, that they
 may prepare a city
 for habitation.
37. And sow the
 fields, and plant
 vineyards, which
 may yield fruit of
 increase.
38. He blesteth
 them also, so that
 they are multiplied
 greatly, and suffer-
 eth not their cattle
 to decrease.
39. Again, they
 are diminished and
 brought

brought low through
oppression, affliction
and sorrow.

greatest favours, they are reduced in their numbers; subjected to the persecutions of lawless power; and exercised with such restraints and vexations as embitter life: such sorrow and anguish as gaul and tear their hearts.

SECT. 80.
PSALM
cvii. 39.

40. He poureth
contempt upon prin-
ces, and causeth them
to wander in the wil-
dernesses, *where there*
is no way.

By total defeats in war or revolutions in government, he throws entire contempt on the most august Lords of this world, and abandons them to an unsettled wandering condition in inhospitable barren deserts; where there are no footsteps to be followed, nor the least track to be seen.

41. Yet setteth he
the poor on high
from affliction, and
maketh *him* families
like a flock.

Still, in the course of his dispensations he has an eye upon the destitute lowly and humble to raise him from neglect and obscurity; and place families like flocks for number and order, and even nations under his protection and conduct.

42. The righteous
shall see *it*, and re-
joice: and all ini-
quity shall stop her
mouth.

Men of reflection and integrity shall duly attend to these vicissitudes in human affairs, frequently consequent upon men's moral characters; and shall admire such a constitution as most equal and gracious: and as to partial unfair minds, whatever pretexes they use, they shall in the end prove unable to vindicate or in the least palliate their errors and follies.

43. ^h Whofo *is*
wife, and will ob-
serve these *things*,
even they shall un-
derstand

Too few proportionably to their moment, consider these subjects; but whosoever this way employs his maturest thoughts, and measures things

^h Some interpret, he that is not utterly a fool to his worldly interest must reform his errors and so experience the divine mercy.

SECT. 80. things with the exactest balances derstand the loving
 that observation and experience kindness of the Lord.
 PSALM
 cvii. 43. can make, he shall perceive in the
 whole divine Economy the plainest
 characters of clemency and mercy.

PSALM CVIII. SECT. LXXXI.

Excitation to celebrate God's praises. His truth and mercy deserving of the highest honour. Encouragement derived from past, for future deliverances. Compiled with some variations from Psalms the lviii. and lx. which were his, therefore may be stiled a song or psalm of David. The occasion, as is supposed, the taking of Rabba. See 2 Sam. xii. 30.

PSALM cviii. 1.

PSALM cviii. 1.

SECT. 81.

PSALM
 cviii. 1.

MY affections, O most bountiful GOD, I hope, are properly disposed, and my heart fully resolved, now the storms of adversity are blown over, in sacred compositions to declare thy praises; and with the utmost energy of pronunciation give weight and dignity to them.

O God, my heart is fixed, I will sing and give praise, even with my glory.

2 Be ye aroused and in readiness, O psaltery and harp, with the harmony of external sounds to correspond to my designs and inward sentiments: as to myself, I will awake the early dawn, and be prepared before the morning-light.

2. Awake, psaltery and harp: I myself will awake early.

3 Most glorious GOD, I will confess thy power and goodness, not only in the calm retreats of life, but before the largest concourses of people: in presence of foreigners and heathens will I not be ashamed to express in sacred songs my deep sense of unnumbered obligations.

3. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

4 Thy beneficence, I do openly avow it, can no more be measured than

4. For thy mercy is great above the heavens;

heavens: and thy truth *reacheth* unto the clouds.

than the fields of lower air: nor the dimensions of thy faithfulness taken, than those of the upper regions. SECT. 81.
PSALM
cviii. 4.

5. Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Let our thanksgivings, best and 5 greatest of Beings, raise thy fame to its true dignity, as nobly superior to the exalted heavens; and that goodness which thou esteamest thy glory, as infinitely exceeding every thing of the kind that can be found in this world.

6. That thy beloved may be delivered: save *with* thy right hand, and answer me.

That thy beloved people, by 6 their unfeigned gratitude for the past, may found rational hopes whatever enemies arise of future certain deliverance: always interpose by thy resistless power for our preservation; and act correspondently to our occasions and humble addresses.

7. God hath spoken in his holiness, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

That this shall be done, I do 7 fully depend as if an oracle declared it: indeed an holy and most faithful God hath engaged, that I shall not only reign but triumph: distribute in separate lots the city *Shechem*; and as conquered take exact surveys of the valley of *Succoth*.

8. Gilead *is* mine, and Manasseh *is* mine, Ephraim also *is* the strength of mine head, Judah *is* my lawgiver.

I am already possessed of the 8 united kingdoms of *Judah* and *Israel*: particularly, *Gilead* is subject to me, with that tract of country on the other side *Jordan* inhabited by the tribe of *Manasseh*: *Ephraim's* division will moreover furnish gallant soldiers, and *Judah's* able statesmen.

9. Moab *is* my wash-pot; over Edom will I cast out my shoe: over Philistia will I triumph.

Nations with whom I have had 9 wars, I shall treat as is usual to do provinces gained by arms; appoint the *Moabites* and *Idumeans* stations

SECT. 81. that will secure their dependance
 and vassalage; and impose such
 tributes on the *Philistines* as shall
 convince them that I am triumph-
 ing in my turn.

PSALM
 cviii. 9.

10 But what strength or force have
 I to enable me to carry a siege a-
 gainst this seemingly impregnable
 fortress? or how shall the capital
 city of *Edom* or *Idumæa* be obliged
 to surrender?

11 Have we no ground of hope, E-
 ternal Sovereign, that thou wilt
 give success to this enterprize,
 though thou hast denied it to others,
 and to all appearance rejected us?
 And, blessed GOD, wilt not thou
 return, to animate our troops and
 prosper our arms?

12 Seasonably relieve us, we beseech
 thee, under our present distresses:
 for there is no human assistance
 that is adequate to them, or that
 we can fully depend on.

13 Encouraged with the well-
 grounded confidence of a divine
 concurrence, we shall shew the ut-
 most ardour of an undaunted bra-
 very: for there can be no doubt,
 but the favourable aspect of heaven
 and providence will do it, and
 nothing else can enable us, to put
 our enemies to confusion.

10. Who will bring
 me into the strong
 city? who will lead
 me into Edom?

11. Wilt not thou,
 O God, *who* hast
 cast us off? and wilt
 not thou, O God,
 go forth with our
 hosts?

12. Give us help
 from trouble: for
 vain is the help of
 man.

13. Through God
 we shall do valiant-
 ly: for he *it is that*
 shall tread down our
 enemies.

PSALM CIX. SECT. LXXXII.

The Almighty implored to espouse his cause and vindicate his character. The perfidy inhumanity and ingratitude of his enemies. Imprecations added to calumnies, as against a traitor or apostate. His weak and low estate. He prays in opposition to their curses for a blessing. He wishes their disappointment and confusion; and engages to be publickly thankful. A psalm of David, directed to the master of musick. The occasion, as is apprehended, his flight from Saul and Doeg, or Absholom and Achitophel.

PSALM CIX. I.

PSALM CIX. I.

HOLD not thy peace, O God of my praise.

JUST and good GOD, whom I SECT. 82.
confess and have so often celebrated as the author of all mercies; refuse not in my present peculiar distress to shew thy pity and equity, and declare in my favour. PSALM CIX. 1.

2. For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

For they who confound all differences betwixt truth and falsehood, right and wrong have declared; and most perfidious treacherous men avowed a malignant vile enmity: at the same time they have put on the garb of friendship, and larded their discourses in my presence, with all imaginable flattery.

3. They compassed me about also with words of hatred; and

Their rancorous hatred appeared in their most base calumnies, with which as with nets or snares they
E 3 on

ⁱ Kennicott from Sykes remarks, what distress have thousands of serious thinking men felt, in reading the cix. psalm; in which it is generally supposed, that David uttered such horrid curses upon his enemies! and yet when the psalm is considered, it clearly contains the curses of David's enemies upon David. See *Dissert.* Vol. II. p. 481. Whether it was David or his enemies that used them, were they not proverbial among the orientals, and designed principally to fix a general odium upon those they were at enmity with, rather than be interpreted strictly and literally?

^k Some interpret, be not thou silent of my praise while others reproach me.

SECT. 82.

PSALM

CIX. 3.

on all sides attacked me: and tho' I had never justly provoked nor in any respect injured them, have endeavoured my destruction by force of arms.

and fought against me without cause.

4 As it should seem not on account of wrongs but kindnesses and favours, they disturb my peace and strike at my happiness: nevertheless, I continue to act the part of an advocate with Almighty God, as for my own safety, so for their repentance and welfare.

4. For my love they are my adversaries: but I *give myself unto prayer.*

5 They impose on me the heaviest burdens, as returns for the most substantial lasting obligations: and for the tenderest sympathies shew the most inveterate malignity.

5. And they have rewarded me evil for good, and hatred for my love.

6 The plain language of their conduct and wishes are as follow—let him stand upon trial before the corruptest of judges: and let his antagonist, placed at his right hand, with the utmost malice and vehemence of the grand adversary, urge his prosecution and support his charges.

6. Set thou a wicked man over him: and let satan stand at his right hand.

7 When his sentence is passed, let him depart as a condemned criminal: and let his last prayer be interpreted as proving his crimes to be too big for atonement.

7. When he shall be judged, let him be condemned: and let his ¹ prayer become sin.

8 Let his days be cut off in the midst by a violent death, as a victim to publick justice: and let another succeed to his office with all its emoluments.

8. Let his days be few: and let another take his office.

9 Let his children be destitute of the protection and regard of a father,

9 Let his children be fatherless, and his wife a widow.

¹ *Prayer*, this is supposed to allude to a *Jewish* custom of using the following form of devotion at their deaths. — *Let my death be an expiation for all my offences.*

ther, and his wife of an husband. SECT. 82.

10. Let his children be continually vagabonds, and beg: let them seek *their* bread also out of their desolate places.

Let his estate as well as life be forfeited, and his posterity excluded all inheritance, always support themselves by wandering and begging: let them get their subsistence out of desolate places, which only receive them because they have no other proprietor. PSALM CIX. 10.

11. Let the extortioner catch all that he hath; and let the stranger spoil his labour.

As to his substance let the griping usurer or exacting creditor seize it all; and let the alien or barbarian make plunder or booty of the fruits of his industry: no one of his family ever enjoy them.

12. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

Let there be none, that concerned for the innocent sufferers by his untimely fate, will afterwards draw out kindness, or continue an hand of mercy to them: neither under the greatest necessities let there be any to relieve or express the least regard for those distressed orphans.

13. Let his posterity be cut off; and in the generation following let their name be blotted out.

As he himself perished, so let his posterity be utterly destroyed; and in the succeeding age let all names, titles and memorials derived from him, be entirely swept away, as a writing is blotted, or a dish wiped and cleared from dust and foulness.

14. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

Let the punishments of his forefathers, which ought to have deterred him from the like crimes, be cited in a future judgment as aggravating his guilt: and let not the sorrowful atonement of his and our common mother be erased

E 4

from

^m Posterity, some render, the *last of him*, or *his end*; and this word in other places signifies *future state*.

SECT. 82. from appearing as an enhancement
 of his transgression.

PSALM
 cix. 14, 15.

- For the purposes of inflaming, or keeping his wrath burning, let them be placed in the strongest point of view before the presence of the LORD; that he may extirpate from the world all remembrance of them.
15. Let them be before the LORD continually, that he may cut off the memory of them from the earth.
16. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
- 16 It is added, there is only equity in all this, for he never had any memory for acts of kindness or mercy to his fellow creatures: but prosecuted with unrelenting savage rigour the indigent and distressed who requested his succour; that he might take away their very lives, who already conflicted with the heaviest pressures of misery and entire dejection of mind.
- 17 As he was always ready at wishing evil and doing mischief, let him meet with the most disastrous accidents or pernicious events: as he never had any pleasure in speaking respectfully, desiring the welfare, or promoting the happiness of others, let all advantages of this kind keep at the greatest distance from him.
- 17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
- 18 In as much as he was wholly made up of, in every respect prepared for and perfect in calumny, scorning and hatred: like water they entered into his bowels, as precious ointment they penetrated his bones and marrow;
18. As he clothed himself with cursing, like as with his garment; so let it come into his bowels like water and like oil into his bones.
- 19 So let his punishment be in the just retributions of eternity; as arrayed in it, let the day of evil appear prepared for him; and a most shocking sentence be pronounced upon him: as a girdle which he makes constant use of,
19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.
- let

let it be confirmed, never world SECT. 82.
without end to be revoked or miti-
gated. PSALM

10. *Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.*

These horrid imprecations, before the LORD, derogatory to his honour, and in the way of forestalling his righteous judgment, are the whole employ of my most malicious slanderers: even of them who meditate my ruin, and report every thing that has a tendency to effect it. cix. 19, 20.

21. But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

But, O Eternal GOD, and most equal Governour, do thou direct all affairs that concern me, as is agreeable to thy rectoral wisdom and benevolence; since the displays of thy mercy have an inherent excellence and inestimable goodness in them, do thou rescue an upright man from the greatest misery.

22. For I am poor and needy, and my heart is wounded within me.

My condition is truly pitiable, ²² for I am utterly unable to relieve myself and destitute of all human succour; and moreover my heart transfix'd with inconsolable sorrow.

23. I am gone like the shadow, when it declineth: I amⁿ tossed up and down as the locust.

As the flitting shadow of a setting sun stretches further and further till it wholly disappears, or rather becomes all shade and darkness; so by swift degrees am I declining and hastening to the night of death and end of all men: my agitated unsettled state resembles that of locusts which fly from place to place, or are driven in armies by tempestuous winds from region to region.

24. My knees are weak through fasting;

From long abstinence my strength ²⁴ is so decayed that my knees are become

ⁿ Mudge renders, *I am shaken off as the locust, or as the locust when it is fallen off and trodden under foot.*

SECT. 82. come feeble and tottering; and as *ing; and my flesh*
 to any seeming corpulency and *faileth of fatness.*
 PSALM fleshiness it deceiveth, and is really
 CIL. 24. changed into meagre leanness.

25 I am moreover stript of reputa- 25. I became also
 tion, on account of that which a reproach unto
 should procure pity: they no sooner them; *when* they
 beheld my misery than they con- looked upon me,
 verted it into an occasion of insult they *shaked their*
 and ridicule. heads.

26 My good GOD and Father, 26. Help me, O
 vouchsafe me speedy succour: my LORD my GOD: O
 sufferings and dangers are extreme, save me according
 O restore me to a state of tranqui- to thy mercy:

27 Be pleased, farther, to evince 27. That they
 their confutation, thine Omnipot- may know that this
 ence in the circumstances of my is thy hand; *that*
 deliverance: let it be manifest, In- thou, LORD, hast
 finite GOD, that thou thyself and done it.

28 However they may still proceed 28. Let them curse,
 in the most horrid terms to impre- but blest thou: when
 cate, yet do thou visibly preserve they arise, let them
 and favour: when they arise in be ashamed; but let
 judgment against me, throw on thy servant rejoice.

29 As clad in it, let mine implacable 29. Let mine ad-
 adversaries appear to lie under a versaries be clothed
 general neglect and contempt: as with shame, and let
 wrapt up in a cloak, let them cover them cover them-
 themselves all over with disorder selves with their own
 and confusion, confusion, as with a
 mantle.

30 As will perfectly become me for 30. I will greatly
 this distinguishing favour, I will praise the LORD with
 in the strongest terms declare my mouth; yea, I
 GOD's goodness: in the midst of will praise him a-
 surrounding multitudes I will pub- mong the multitude.
lish the glorious occasion, and give
 all

all the glory of it to his kind providence. SECT. 82

31. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

For it will be manifest to his honour how he has done, and be ground of encouragement, that as his advocate he ever will stand by the injured poor; to support and defend him against the sentences of iniquitous judges, or the persecutions of ungodly tyrants. PSALM CIX. 31.

P S A L M CX. S E C T. LXXXIII.

A plenary authority ascertained to the king by the Almighty, in the conquest of his enemies, and the firm allegiance of his subjects; the enlargement of his territories, entireness of his victories, and the glory of his triumphs. A psalm of David, bearing a near resemblance to the II, and interpreted as a prophecy of the Messiah. See Dr Greg. Sharp's 2d Arg. in Def. of Christ. p. 309.

P S A L M CX. I.

THE LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.

2. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

P S A L M CX. I.

THE great LORD of earth and heaven hath most solemnly declared to my lord the king, saying — be thou placed, as my vicegerent, in a state of exalted dignity; and remain supreme magistrate, till the time that I have settled thine enemies, like the stool whereon thou retest thy feet, in a condition of such entire subjection that thou canst dispose of them at pleasure. SECT. 83. PSALM CX. I.

Agreeable to which expression, or declaration, as branches shoot from the strongest stock, the Almighty shall with succours out of mount Zion, exert your influence, or diffuse your growing power: the ensigns of your authority shall be

SECT. 83. be displayed in the heart of the enemies country.

PSALM
CX. 2, 3.

At that happy period, when your forces every where prevail, doubt not the readiness of your people with free-will-offerings to support your government: when there is a general muster in the courts of the sanctuary, as the numerous drops of pearly dew proceed from the womb, or become conspicuous by the return, of the earliest dawn of breaking day; so thick, and in such shining array shall stand our generous noble youth, ready to defend your crown, and with the utmost ardour fight your battles.

4 The solemn oath of a most faithful GOD hath confirmed his grant, and he will never revoke it: your kingdom and priesthood are for ever established to you, after the manner of those of *Melchisedek*, who was a most zealous advocate for moral truth, and strict observer of the laws of universal righteousness.

5 The eternal LORD GOD, who supports your authority, in his high displeasure at their opposing it, by your arms shall give mortal wounds to the proudest monarchs.

6 He shall truly execute judgment upon heathen nations; fill their whole land with bodies of slain; and embrace his hands in the blood of princes; who ruled over large tracts of country, or were Lords of many provinces.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4. The ° LORD hath sworn and will not repent, thou art a priest for ever after the order of *Melchisedek*.

5. The LORD at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries.

In

° *Mudge* interprets this of *David's* own person that he should not stir from his attendance on the sanctuary; as *Melchisedek* — who did not engage in the war himself, &c.

7 **P** He shall drink
of the brook in the
way; therefore shall
he lift up the head.

In the course of his victories, or **SECT. 83.**
the rapidity of his hot pursuits, like **PSALM**
a traveller who contents himself to **CX. 7.**
drink, the common element, and
hastes on his journey, he shall allow
himself the smallest respite, or the
shortest time for refreshment; con-
sequently, his successes shall be
extraordinary and his triumphs
glorious.

P S A L M CXI.

*The works of the Almighty to be publicly acknowledged,
as distinguished for greatness and goodness. His pro-
mises faithful, his precepts excellent, and religion the
noblest evidence of man's true wisdom. An alphabeti-
cal or acrostical psalm. The title, praise ye the Lord.*

PSALM CXI. I.

PRAISE ye the
LORD. I will
praise the LORD with
my whole heart, in
the assembly of the
upright, and in the
congregation.

2. The works of
the LORD are great,
fought out of all
them that have plea-
sure therein.

PSALM CXI. I.

LET virtue and piety be re- **SECT. 83.**
garded, and an unfeigned gra- **PSALM**
titude shewed, by all men to our **CX. 1.**
common LORD, maker and bene-
factor. As to myself, I will with
the utmost sincerity profess religion
in presence of the grand council;
persons of worth and true integrity;
and in the great assembly before
the whole body of the nation.

The operations of Infinite Wis- 2
dom and Omnipotence have in
them an excellence and perfection
which no other power and skill can
equal; easily perceived, and the
farther researches are made, more
fully experienced by all, who are
intent on and delighted in con-
templating them.

The

P By a different punctuation instead of *drinking himself*,
Mudge renders, make his soldiers drink, &c.

SECT. 83.

PSALM
cxi. 3.

The designs GOD has plann'd,
and his performances are peculiarly
distinguished for their beauty and
order, dignity and glory: and his
moral rectitude, holiness and good-
ness certain unalterable and eternal.

4 His exhibitions, out of the or-
dinary course of things, are on such
occasions and attended with such
circumstances, as naturally trans-
mit memorials of them to all gene-
rations: nothing is more certain
than that he is the best as well as
the greatest of beings, perfect in
beneficence, and most tenderly
compassionate.

5 After a surprizing manner, in
their greatest necessities he hath
provided supplies for those who ob-
serve his laws: though made at the
greatest distance of time, he will
certainly perform his promises of
blessing.

6 He hath favoured his people with
abundant evidences of his match-
less power in his wonderful works;
at length to possess them of that
fertile country once inhabited by
heathens.

7 There is nothing like defect or
imperfection in the displays of his
Omnipotence; and they are all
conformable to the exactest rules
of unerring wisdom; his instruc-
tions for regulating mankind are
founded in the nature and reason
of things, and unalterably establish-
ed, for ever binding.

8 Their ground, being thus solid
and stedfast, will eternally support
them, and eternally oblige all men
to practise them; they are so form-
ed as to exhibit the indelible marks
of

3. His work is
honourable and glo-
rious: and his righ-
teousness endureth
for ever.

4. He hath made
his wonderful works
to be remembered:
the LORD is gracious
and full of compas-
sion.

5. He hath given
meat unto them that
fear him; he will
ever be mindful of
his covenant.

6. He hath shew-
ed his people the
power of his works,
that he may give
them the heritage of
the heathen.

7. The works of
his hands are verity
and judgment: all
his commandments
are sure.

8 They stand fast
for ever and ever,
and are done in truth
and uprightness.

9. He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverent is his name.

10. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

of certain truth, and the intrinsic excellence of moral righteousness. SECT. 83.

He gave commission for discharging his people from bondage by breaking in pieces the *Egyptian* yoke: he hath so constituted his grant of favour that it shall remain for ever sacred and inviolable. PSALM CXI. 8, 9.

Just notions with an impressive sense of an Infinite Being and an unfeigned veneration for him, are the original ground-work of all true religion and solid wisdom: acting up to the principles of virtue shews maturity of understanding in what is most important: the glory these do to GOD, and advantage to men are permanent and eternal.

P S A L M CXII. S E C T. LXXXIV.

The character and happiness of a righteous and good person. His earthly prosperity. The blessings that descend to his offspring. His liberality, prudence, safety, and future blissful state. The envy ruin and misery of the wicked. An alphabetical psalm. The title, bless ye the Lord.

PSALM cxii. 1.

PRAISE ye the LORD. Blessed is the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

PSALM cxii. 1.

MAKE it the endeavour of your whole lives, to render the divine perfections and providence in the eye of all men most illustrious and glorious. In the certain road of lasting happiness is the sincerely religious, whose inclination and the entire satisfaction he takes in them, lead him to study understand and observe all GOD's laws. SECT. 84.

2. His seed shall be mighty upon earth: the generation

In the natural course of things, his posterity following his instructions shall rise to earthly power and

SECT. 84. and influence: all that descend from a man of undeviating integrity and tread in his steps, shall appear to be remarkably promoting their own highest advantage and prosperity.

PSALM
cxii. 2.

3 His whole house and family shall enjoy a competency, and even such abundance as may truly be styled riches: and the noble recompence of his generous virtue shall attend him, not only for a little while here in this world, but for ever hereafter.

3. Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 And as to any afflictions in life, and even its last and most gloomy circumstances they create in him who is thus conscious of his upright intentions only brightening hopes and the most glorious prospects: for he knows that the everlasting God, whose he is and whom he hath served is his rewarder; and a Being of the greatest benevolence and tenderest compassion, perfect equity and boundless mercy.

4. Unto the upright there ariseth light in the darkness: *he is* gracious and full of compassion, and righteous.

5 The amiable liberal man peculiarly recommends himself to his favour by imitating his moral attributes, doing acts of kindness, and connecting himself with the necessitous by obliging them with loans: that he may never suffer by his greatest generosity, the conduct of all his affairs manifests a just discernment, and the exactest measures.

5. A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

Most

^a Some render, *a generous man shall do well*, look cheerful and enjoy himself: he shall support his matters or carry his cause in judgment — he has made God and man his friends.

6. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance.

Most certainly he lays such a foundation, that he shall never meet with any violent shock or total overthrow, not in an endless eternity; when the name of the wicked shall be forgotten; the memorials of the just shall for ever flourish.

SECT. 84.
PSALM
cxiii. 6.

7. He shall not be afraid of evil tidings: his heart is fixed trusting in the LORD.

His good mind shall not be distressed with anxious fears with respect to alarming dreadful messages of disasters and calamities: his heart is firm and intrepid in his unshaken confidence of safety under the divine protection.

8. His heart is established, he shall not be afraid, until he see his desire upon his enemies.

His reasonable expectations and strongest desires have a stable solid support: he shall be greatly superior to all apprehensions of danger; whilst the event is conspicuous of the lowest disgrace and entire destruction of his most inveterate enemies.

9. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Instead of immoderately accumulating, he hath like a sower of grain, very largely dispersed his wealth; and bountifully contributed to other men's necessities; the reward of his charities shall be everlasting: his circumstances shall be most flourishing, and his influence and character rise to the utmost dignity and glory.

10. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

The wicked shall be distant spectators of his final exaltation and shall be filled with anguish; they shall grind their teeth for entire vexation; as water evaporateth, or wax melteth with the fire, they shall utterly consume: their strongest desires whether to prejudice him, or promote themselves, shall come to nothing.

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P S A L M CXIII.

Continual praises due to the Almighty. His greatness, absolute supremacy, and infinite condescension. His especial regard and concern for the afflicted and destitute. Title, Praise ye the Lord.

P S A L M cxiii. I.

P S A L M cxiii. I.

SECT. 84.

P S A L M
cxiii. I.

USE your utmost endeavours by the most striking solemn expressions to render the great and good **GOD**, truly illustrious and glorious. You in particular who are devoted to his homage and service, celebrate his attributes and providence.

PRAISE ye the **LORD**. Praise, O ye servants of the **LORD**, praise the name of the **LORD**.

2 In the most honourable and exalted terms treat the important subject of his dominion and perfection, from this season forward through a boundless eternity.

2. Blessed be the name of the **LORD**, from this time forth and for ever more.

3 There are in every part of the habitable world effects and noble displays of the divine supreme excellence; equally extensively ought sacred homage, and acknowledgments of gratitude to be performed by his intelligent productions.

3 From the rising of the sun unto the going down of the same, the **LORD**'s name *is* to be praised.

4 However strengthened nations are by their connexions, and flourishing in earthly greatness, the **LORD** is infinitely superior to, and easily controls them; the heavenly orbs or the most perfect angels fall greatly beneath him for brightness and glory.

4. The **LORD** *is* high above all nations, and his glory above the heavens.

5 Who in heaven or earth can contest or compare with the **LORD** our **GOD**; who as if he had pitched his tabernacle in the most exalted place, shines above, and at once surveys all his numberless formations.

5. Who *is* like unto the **LORD** our God, who dwelleth on high.

In

6. Who humbleth himself to behold the things that are in heaven, and in the earth?

7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8. That he may set him with princes, even with the princes of his people.

9. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

In whom it is an instance of SECT. 85. amazing condescension, that he will vouchsafe to inspect direct and overrule affairs either in the upper PSALM cxiii. 6. or lower worlds.

Nevertheless, he superintendeth 7 those which seemingly respect the most despicable objects; raiseth to power, health, and vigour, the dispirited, and humbled to the lowest condition of sorrow, shame, or pain; and exalteth to opulence and independance, from the greatest necessities and the most sordid poverty.

That having exercised, he may 8 produce their virtues in the most conspicuous stations; and rank them with nobles and princes; senators of the realm, and rulers over his people.

He hath at length settled the up- 9 braided childless woman, in whom the name seemed likely to be extinct, at the head of a growing family, as the joyful mother of a numerous off-spring. Do you acknowledge his favours, and to the utmost of your power distinguish the everblessed GOD with your constant praises.

P S A L M CXIV. S E C T. LXXXV.

The nature and wonderful circumstances, of Israel's redemption from Egypt. The certain agency or awful presence of the Almighty the cause of them.

P S A L M CXIV. 1, 2.

P S A L M CXIV. 1, 2.

WHEN Israel went out of Egypt, the house of Jacob

AT that memorable period; SECT. 85. when the *Israelites* went out PSALM cxiv. 1, 2. free and enriched with spoils, from a tedious

SECT. 85. tedious servitude in the land of *Egypt*; the family of *Jacob* from a people who spoke a foreign barbarous language; the tribe of *Judah* marching first, with a bright cloud standing over it, was a glorious display of the divine faithfulness in performing his promises, and the peculiar protection of all the other tribes a signal display of his boundless Omnipotence.

PSALM
cxiv. 1, 2.

Jacob from a people of strange language; *Judah* was his sanctuary, and *Israel* his dominion.

3 The Red-sea, as if it had beheld and been seized with panicks, fled from its channel to make way for their passage: *Jordan's* strong current, as greatly alarmed, slopt its course and fetched a compass backward to leave them room.

3. The sea saw it and fled. *Jordan* was driven back.

4 Afterwards, when the law was given, the exalted mountain *Sinai* and other neighbouring ones, were thrown into unusual agitations, and seemed to bound and dance like the strongest rams; like frisking lambs the smaller hills.

4. The mountains skipped like rams, and the little hills, like lambs.

5 Relate, O thou Red-sea, if thou knowest, the immediate cause of thy sudden retreat? And thou *Jordan* tell whence it happened, that thy flowing waves so strangely separated, stood still, turned back?

5. What ailed thee, O thou sea, that thou fleddest? thou *Jordan*, that thou wast driven back?

6 Ye mountains by what new laws did you take light leaps resembling the leaders of flocks, and ye little hills by what unknown properties did you dance and caper like lambs?

6. Ye mountains, that ye skipped like rams, and ye little hills like lambs?

7 Not mountains stir and seas retire, but thou whole solid earth shew the utmost commotion anguish horror, for the dread Majesty is present, the God of *Jacob* displays himself.

7. Tremble thou earth, at the presence of the LORD, at the presence of the God of *Jacob*.

8. Which turned the rock *into* a standing water, the flint into a fountain of waters.

For what is not that Omnipotence adequate to, which can supersede the laws of nature; with a word change the compact hard rock into water-pools or lakes; instantly — the most obdurate flint-stone into springs or flowing streams.

SECT. 85.

PSALM
CXIV. 8.

P S A L M CXV.

The honour of deliverances due to the Almighty. His attributes conspicuous in them to the conviction of heathens. The nature and properties of idols: the absurdity of making, and the certain disappointment of trusting in them. The true God the object of entire confidence. His experienced favours the ground of hoping in him. His universal authority. Gratitude and obedience not to be delayed.

P S A L M CXV. I.

P S A L M CXV. I.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

NOT unto our strength or wisdom, Everlasting GOD, but to thy distinguished attributes be the honour of deliverances ascribed; which are the undoubted effects, of thy unmerited kindness and everlasting truth and faithfulness.

SECT. 85.

PSALM
CXV. 1.

2 Wherefore should the heathen say, where is now their God?

Heathen nations have done it 2 formerly, but what ground is there in the present aspect of affairs, for them with insult to enquire, where now absent, or how now neglectful of them is the GOD they boasted of?

3. But our God is in the heavens: he hath done whatsoever he pleased.

They may not be able to ascertain where their Gods are, or why they forget them; but our GOD, though he is invisible and we have no images or sensible representations of him; yet he is infinitely

F 3

exalted.

* Literally, *not with us*, i. e. not in our power.

SECT 85. exalted, and his glorious throne in
 the highest heavens: as to his per-
 PSALM formances, they always have been
 CXV. 3. and always will be whatever plea-
 ses him.

- 4 Their idols and vanities are formed of metals, silver, and gold; they have first made with their hands, what they are afterwards so absurd and ridiculous as to worship.
 - 5 The artificer hath indeed, given them mouths, but not that they can speak with: eyes have they the form of, but not such as can take a view of objects, or distinguish betwixt light and darkness.
 - 6 They have the shape of ears, but cannot hear any thing: also the similitude of noses, but not the least sensation of the most different smells.
 - 7 They have hands resembling human ones, but not that can feel touch or be affected; feet they likewise have, but no self moving power to use or walk on them; neither can they mutter in their mouths the least articulate sound.
 - 8 They who direct the making of these senseless images, as objects of worship, may not improperly be compared to them for their sottishness and stupidity: all that repose confidence in them, must be grossly deluded,
4. Their idols *are* silver and gold, the work of men's hands.
 5. They have mouths, but they speak not; eyes have they, but they see not:
 6. They have ears, but they hear not; noses have they, but they smell not.
 7. They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.
 8. * They that make them are like unto them; *so is* every one that trusteth in them.

* *Peters translates literally, they that make them shall be like unto them, and all they that put their trust in them, i. e. he explains they shall soon become dead and senseless as they without any hopes of a renovation, or restitution to a state of happiness, which was the belief and hope of the people of God: if they rise again, it shall be only to their condemnation. Crit. Diff. p. 224.*

deluded, and in the lowest state of SECT. 55.
degeneracy.

9. O Israel, trust thou in the LORD: he is their help and their shield.

O ye offspring of upright *Israel*, PSALM CXV. 8, 9. contemning these fooleries, do you be faithful to and wholly depend on the eternal sovereign: in him center all perfections to relieve and defend you.

10. O house of Aaron, trust in the LORD: he is their help and their shield.

O ye descendants of pious *Aaron*, 10 fix your hope and trust in him, the solemnities of whose worship you are devoted to perform: those who sincerely serve may absolutely rely upon him; neither will he ever fail them.

11. Ye that fear the LORD, trust in the LORD: he is their help and their shield.

Of whatever tribe or kindred, 11 kingdom or nation you are, all ye who profess true religion, fear GOD and work righteousness, raise your only expectations from an Infinite Being; and his faithfulness and omnipotence are full security, that they shall never be disappointed.

12. The LORD hath been mindful of us: he will bless us; he will bless the house of Israel, he will bless the house of Aaron.

We have largely experienced 12 the divine regard and affection; we promise ourselves the long enjoyment of happiness under his protection; that all our tribes shall be greatly prosperous, and the ministers of religion truly blessed.

13. He will bless them that fear the LORD, both small and great.

That all who confess his authority and are subject to his laws, shall equally share in his immense bounty; without the least difference made, on account of other incidental circumstances, and their being young or old, high or low, rich or poor.

14. The LORD shall increase you more

That his mercies shall be repeated, with continual additions to them, 14

F 4

§ *Increase*, some understand by the word here, the particular blessing of addition of years or length of days.

SECT. 85. *them, with respect both to yourselves, and a rising generation which shall spring from you.* more and more, you and your children.

PSALM

CXV. 14.

15. *You are and I hope, ever will be peculiarly under the guardianship of the Almighty; and to supply you with all desirable conveniencies be his kind concern, who is absolute LORD of earth and heaven.* 15. *You are blessed of the LORD, which made heaven and earth.*

16. *As to heaven and the exalted regions, from the glorious manifestations of Deity there, they may be styled the seat or brilliant court of the supreme majesty; but this lower world of earth hath he appointed for mankind to enjoy, and serve and celebrate him in.* 16. *The heaven, even the heavens are the LORDS: but the earth hath he given to the children of men.*

17. *And they ought to shew an extreme solicitude to improve all opportunities of a transient life to this purpose; for they are perfectly sensible, that they will all soon be over: the dead must never return to express their gratitude, not so much as one individual of that most large flock who in a constant succession descend into the silent grave.* 17. *The dead praise not the Lord, neither any that go down into silence.*

18. *But we who are alive and remain, do now solemnly engage to adore and obey GOD through the course of our future days; and hope to continue to do it through an endless Eternity. Think and speak in the most honourable terms of the ever-blessed GOD.* 18. *But we will bless the Lord, from this time forth and for ever more. Praise the LORD.*

PSALM CXVI. SECT. LXXXVI.

An affectionate gratitude expressed for some signal deliverance. Enlargement on the divine goodness and mercy. Promises to render publick thanksgivings. The particular occasion uncertain, the beginning like that of the XVIII.

PSALM CXVI. 1.

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I Love the Lord,
because he hath
heard my voice, and
my supplication.

2. Because he hath
inclined his ear unto
me, therefore will I
call upon him as long
as I live.

3. The sorrows of
death compassed me,
and the pains of hell
gat hold upon me:
I found trouble and
sorrow.

4. Then called I
upon the name of
the LORD; O LORD,
I beseech thee de-
liver my soul.

I Have done and ever will love SECT. 86.
the LORD, with an entire af-
fection manifested in a regular PSALM
obedience; because in every humble CXVI. 1.
address I have offered up to him,
and in the tender pleadings of my
extreme necessity, he hath shewed
a regard and concern for me.

In as much as he hath graciously 2
heard, and speedily and efficaciously
answered, it is my fixed resolution
in all future emergencies, through
the remainder of my life, to have
constant recourse with my petitions
to his throne of mercy.

Distresses surrounded me, like 3
those of a victim bound to be sacri-
ficed; and anguish seized like that
of a guilty conscience, or the pun-
ishments of the infernal sheol:
the affliction I met with was most
obstinate, and my tribulation ex-
quisitely tormenting.

In circumstances that seemed 4
quite desperate I did not succumb;
but I raised the loudest outcries to
the power wisdom and goodness
of God for speedy succour; saying,
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† Some render, I wished, or desired that the Lord would
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ear, &c.

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hear my voice, my supplications, that he would incline his
ear, &c.

SECT. 86. thee to rescue me from visible ruin
 preserve me from instant destruction.

PSALM

cxvi. 5.

It is my good LORD's inclination to shew favour, and all his dealings are remarkably kind and equal; yea our GOD and Father is most tenderly affectionate.

As his peculiar charge, by a most indulgent providence the everblest GOD perpetually watcheth over the undesigning artless and honest: both my own skill failed and my strength was quite exhausted when he provided for my timely succour and perfect safety.

I can now truly say to myself, return from all thy hazards and agitations, as from tempestuous seas, to the welcome abodes or peaceful harbour of rest, ease, and satisfaction; for a most bountiful GOD hath conferred on thee lasting obligations, the most important favours.

No less than the recovery of life out of the jaws of devouring death; joy from grief that filled my eyes with briny tears; and firm and sure footing from the most slippery paths where I moved with the greatest hazard.

It is now my only concern, and it is my fixed purpose to make a due improvement: to act habitually as under the divine inspection; support a religious character, and prepare for life eternal.

The divine promises are made good in my comfortable settlement, which I always assured myself would be; therefore will I acknowledge,

5. Gracious is the LORD, and righteous; yea, our God is merciful.

6. The LORD preserveth the simple; I was brought low, and he helped me.

7. Return unto thy rest, O my soul, for the LORD hath dealt bountifully with thee.

8. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10. I believed therefore have I spoken: I was greatly afflicted.

ledge, that I was reduced to the SECT. 86.
last extremity.

11. I said in my
haste, all men are ^u
liars.

In the tumult and hurry of my PSALM
passions owing to the precipitancy cxvii. 10,
of my flight, I thought and indeed 11.
said, that every man intends to
deceive; and there is no more re-
lying upon human faith or truth
professions or promises.

12. What shall I
render unto the
LORD, for all his
benefits towards me.

What returns can I make to a 12
most gracious GOD for his number-
less inestimable favours; who both
forgave my uncharitable rash ex-
pressions, and relieved me from the
calamities and desponding fears
which produced them.

13. I will take
the ^w cup of salva-
tion, and call upon
the name of the
LORD.

In our customary way I will 13
commemorate the signal deliver-
ance, take a cup of wine, and
piously invoking the Eternal Being,
pass it round in solemn and grate-
ful acknowledgment.

14. I will pay my
vows unto the Lord,
now in the presence
of all his people.

I most joyfully embrace this op- 14
portunity, in presence of the great
congregation, to testify my sincere
thankfulness; and pay the sacred
vows I made to the LORD, if ever
I should be restored.

15. Precious in
the sight of the Lord
is the death of his
saints.

And it is evident in my restora- 15
tion, that of greater consequence
in the estimate of the Almighty,
are those who worship and serve,
submit to and rely upon him; than
that he will lightly suffer them
to be slain; or their blood spilt at
the

^u Some render, all men a lie, a thing of nothing, a meer
phantom without truth or solidity.

^w *The cup of salvation*, either more solemn in the temple,
or private in families. *R. Sol.* interprets, *bring the drink-*
offering of praise which I vowed. The *Rabbins* say, that over
the former only the *Levites* sing the song of oblation: over
the latter the form is, — *Blessed be our God the Lord of the*
world, who hath created the fruit of the vine.

SECT. 86. the pleasure of the wicked and
ungodly.

PSALM
CXVI. 15,
16.

Having experienced this, I consider myself as laid under fresh obligations, most righteous and good GOD, to behave in all respects agreeably to my character as thy servant: thy servant I surely am, even thy slave born of thy female slave, and absolutely at thy disposal; since thou hast loosed those bands which held, and seemed to have destined me for immediate execution.

17 To the utmost I engage to shew my gratitude: as expressions thereof offer sacrifices: and to invite all others to GOD's worship, will in the most publick manner declare his perfection and providence.

18 However secretly in the day of adversity my vows unto the LORD were entered into, they shall be most punctually and openly performed, all his assembled people being witnesses.

19 This shall be done in the courts of the sanctuary, in the principal part of thy spacious city, O *Jerusalem*: and let all present join in confessing and adoring the most high GOD.

16. Oh LORD, truly I am thy servant; I am thy servant, and the son of thy hand-maid; thou hast loosed my bonds.

17. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18. I will pay my vows unto the Lord, now in the presence of all his people.

19. In the courts of the LORD's house, in the midst of thee, O *Jerusalem*. Praise ye the LORD.

P S A L M CXVII.

Invitation of all people and kindreds to celebrate the divine mercy and faithfulness.

PSALM CXVII. I.

SECT. 86.
PSALM
CXVII. I.

BE persuaded, O ye heathen nations in all quarters of this habitable world, renouncing your false and absurd religions, to ac-
know-

PSALM CXVII. I.

O Praise the LORD, all ye nations: praise him, all ye people.

knowledge and pay divine worship SECT. 86.
to the immutable perfections of the PSALM
everlasting GOD: of whatever fa- CXVIII. 1.
mily or kindred you are, think and
speak honourably of him.

2. For his merciful kindness is great towards us: and the truth of the LORD endureth for ever. Praise ye the LORD.

For there is a transcendency of his unmerited kindness and mercy, truly manifested to us *Israelites* who know and serve him: and the constancy and fidelity of the LORD are invariable and eternal.

PSALM CXVIII. SECT. LXXXVII.

The Israelite's required to celebrate divine mercies. Particularly some late deliverance. The Almighty the only object of supreme confidence. The infallible support of the righteous. His praises to be solemnized. The occasion, some suppose, to be David's perfect settlement in his kingdom. and his bringing up the ark unto Jerusalem. Others the return of the Jews from captivity, and rebuilding of the temple.

PSALM CXVIII. 1.

PSALM CXVIII. 1.

O Give thanks unto the Lord, for he is good: because his mercy endureth for ever.

MAKE publick professions to SECT. 87.
GOD's honour for his signal PSALM
favours: it illustriously appears that CXVIII. 1.
he is the most beneficent of beings: and his goodness and bounty are not inconstant limited or short-lived, but permanent and eternal.

2. Let Israel now say, that his mercy endureth for ever.

Let the people sprung from our upright and pious father *Israel*, on the present happy occasion solemnly declare the infinity of divine loving kindness and mercy.

3. Let the house of Aaron now say, that his mercy endureth for ever.

Let the descendants of hallowed *Aaron* both priests and levites, for this recent extraordinary favour, most devoutly acknowledge that there is no end, or bounds of the LORD's benignity.

At

SECT. 87.

PSALM

cxviii. 4.

At the same time let all profelytes, or all men of whatever nation who fear GOD and work righteousness concur, in openly avowing the immensity of his compassion and benevolence.

4. Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I do most thankfully mention my own particular case as an instance; I invoked his assistance under peculiar necessities, like one bound up close, or hemm'd in on all sides; and his kind providence acted correspondently to my desires, restored me to perfect safety and liberty.

5. I called upon the LORD in distress: the LORD answered me, and *set me* in a large place.

6 The Independant and Eternal Being appears determined to protect and defend me, I will not give way to any anxiety or timidity. What is the utmost skill or power of earth-born man able to effect, to my disadvantage in opposition to his Omnipotence?

6. The LORD is on my side, I will not fear. What can man do unto me?

7 The most high GOD engages his all-sufficiency to join with, my other abettors and adherents; wherefore I do fully conclude, that I shall see with contempt the impotent efforts of my baffled enemies.

7. The LORD taketh my part & with them that help me: therefore shall I see *my desire* upon them that hate me.

8 It is inexpressibly more rational and beneficial to depend for safety on the divine protection, than to expect it from any human succours.

8. *It is* better to trust in the LORD, than to put confidence in man.

9 More fitting and necessary is it, and an happier issue is like to proceed from relying upon the care and observing the rules of providence; than from trusting to the greatest power or most refined policy even of princes and governours.

9. *It is* better to trust in the LORD, than to put confidence in princes.

People

§ *With them that help me*, some interpret as a Jewish idiom denoting only *that the Lord did help him*.

10. All nations
compassed me about:
* but in the name of
the LORD will I
destroy them.

People of various nations with hostile views have surrounded me: but my religious hopes inspired me with such ardour and resolution, that in due time I circumcised cut off or destroyed them. SECT. 87.
PSALM
CXVIII. 10.

11. They compassed me about, yea, they compassed me about: but in the name of the LORD I will destroy them.

They have encompassed me, yea frequently one after another have they invested me on all sides: but with heaven's all powerful assistance I have always suppressed them.

12. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

They beset me like swarms of angry bees: as a fire made of thorns blazes, their rage burned, nevertheless, by virtue of divine succour I have totally subdued them.

13. Thou hast thrust sore at me, that I might fall: but the LORD helped me.

O thou most inveterate enemy, in repeated instances thou hast driven at me with the utmost fury, to precipitate my downfall and ruin: but the invincible arm of Almighty God hath timely supported me.

14. The LORD is my strength and song, and is become my salvation.

My confidence in him is the ground of all my courage and intrepidity; neither had I been able thus to sing his praise, had he not sustained me: on the present, as on all other occasion, I freely recognize his providence as the only source of salvation.

15. The voice of rejoicing and salvation is in the tabernacles

Others concerned in this common deliverance, will congratulate it, and the joyful sound be repeated in

* This has been understood as the *Tessera* the sentence of attack, or signal to engage, like those of Cyrus — *Jupiter is our leader and ally* — *Jupiter our captain and preserver*. *Cyropæd* L. III. and VII. and *Gideon*, *Judg.* vii. 18. — This interpretation being only founded on the repetition, may it not more probably be designed as suited to the musical performance.

יָצַח commonly rendered *quenched*, like many other words, is probably here used in a contrary sense, to denote *burnt* or *inflamed*. Thus all the ancient interpreters except the *Syriac* understand it.

SECT. 87. in all truly good men's houses: in triumph they will declare — no human power or policy could have achieved what the divine exerted Omnipotence hath done.

PSALM
cxviii. 15.

nacles of the righteous; the right hand of the LORD doeth valiantly.

16 The Almighty efficiency shines out most illustriously: as the right hand of some valiant chief performs wonders, so hath the power of heaven in our favour, appeared absolutely invincible.

16. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 Though they fully expected that I should, yet it is plain I shall not fall, by that meditated stroke directly levelled at me; but my life shall be prolonged: and which is the principal value and great end of living, I shall record the amazing and inestimable performances of the Infinite Mind.

17. I shall not die, but live, and declare the works of the LORD.

18 To rectify my voluntary errors, and reduce me to obedience, the wise and good LORD hath subjected me to the discipline of various heavy afflictions: but hath ever made a reserve of life, and, whatever I have deserved, hath not consigned me over to the hand of death, or the power of the sword.

18. The LORD hath chastened me fore: but he hath not given me over unto death.

19 O ye keepers of them, open to me the gates of the sanctuary, frequented by the righteous and good: I desire, through them, to enter into the holy place in order to acknowledge my peculiar obligations to the divine everlasting clemency and mercy.

19. Open to me the gates of righteousness: I will go into them, and I will praise the LORD.

20 The gate which I principally speak of, is that awful one leading to the sacred presence, through which holy and virtuous men only are admitted; and as one of whose number and character I claim the privilege of a ready passage.

20. This gate of the LORD, into which the righteous shall enter.

My

21. I will praise thee: for thou hast heard *me*, and art become my salvation.

My important business respects thee my great preserver and benefactor, and my fixed purpose, O most munificent LORD, is to render sacrifices of thanksgiving; and proclaim to all the world thy answers to my prayers, and deliverances of me from the greatest dangers.

SECT. 87.
PSALM
cxviii. 21.

22. The stone which the builders refused, is become the head *stone* of the corner.

Like a stone, which builders have rejected as unfit for any place, and yet at length apply to the most important service of uniting or supporting the whole edifice: so is a man raised from a condition of the utmost neglect and obscurity, to the highest employment in the government.

23. This is the LORD's doing: it is marvellous in our eyes.

An event surely accountable only from the special hand of providence: in all its circumstances it is very extraordinary and astonishing, and as such we cannot but esteem and admire.

24. This is the day which the LORD hath made: we will rejoice and be glad in it.

The events of providence then have marked out this season, as peculiarly deserving to be most thankfully commemorated: accordingly, we will wholly devote it to acclamations; and all actions that are properly expressive of the sincerest gladness and an entire satisfaction.

25. ² Save now, I beseech thee, O LORD;

Now, good GOD, thou hast greatly favoured, I humbly pray, do

² These words are said to be repeated at the *feast of palms* in memory of the overthrow of *Jericho*: when on the first day of the feast, they prepared branches of palm, willow and myrtle, and tied them together, and these they carried in their hands all the time of the feast. Once every day they came into the court of the temple, where going round to the altar, with their boughs bending towards it, they cried, *Hosanna*, or *save now*, O LORD; O LORD send us prosperity. Upon the seventh they compassed the altar seven times. *Nat. Hist. of Judaism*. p. 119.

SECT. 87. do thou signally preserve and defend; my earnest request is, most gracious Father, that thou wilt in all respects vouchsafe success and prosperity.

PSALM
CXVIII. 25.

26 May he, who ascendeth the throne thus by the manifest designation of the Almighty, be remarkably happy, and daily growing in all instances of the most solid blessedness: from this sacred place where we perform our functions, we have always and ever shall wish and pray, that whatever is truly good and desirable may happen to you, and to the whole community.

27 The kind providence which hath restored our prosperity, is most worthy to be celebrated: prepare for doing it, bind the festival victim with cords that it may be brought to be sacrificed, and its blood afterwards sprinkled on the horns, or on every side round about the altar.

28 O most bountiful Being, thou art my GOD, ruler and benefactor, and in that character I desire in the most publick manner to confess thee: my GOD to all purposes thou hast appeared to be most conspicuously, I sincerely ascribe to thee all possible dignity and glory.

29 O you assembled *Israelites*, do you express an unfeigned gratitude unto the great LORD of all, for he is most emphatically and supremely good and wise; his beneficence also is permanent unchangeable and eternal.

LORD: O LORD, I beseech thee, send now prosperity.

26. Blessed *he* he that cometh in the name of the LORD; we have blessed you out of the house of the LORD.

27. God *is* the LORD, which hath shewed us light; ^a bind the sacrifice with cords, even unto the horns of the altar.

28. Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29. O give thanks unto the LORD; for *he is* good; for his mercy endureth for ever.

^a Some render, *strew willow boughs even to the horns of the altar.*

P S A L M CXIX. S E C T. LXXXVIII.

The advantages of religious virtue. Instruction to youth for obtaining it. Prayer for divine teaching, Ver. 1—25. An alphabetital and very curious composition as to its form and manner, but invaluable for its meaning and doctrine.

P S A L M CXIX. 1.

A L E P H.

Blessed are the undefiled in the way, who walk in the law of the Lord.

2. Blessed are they that keep his testimonies, and that seek him with the whole heart.

3. They also do no iniquity: they walk in his ways.

4. Thou hast commanded us to keep thy precepts diligently.

5. O that my ways were directed to keep thy statutes!

P S A L M CXIX. 1.

THEY are truly honourable SECT. 88.
and in the highest degree PSALM
happy who practise a sincere and CXIX. 1.
unblemished virtue and piety: whose prevailing tenour of life is conformable to GOD's laws of righteousness.

Doubtless in the way which leads ² to temporal and eternal distinction and felicity are they who duly observe GOD's standing instructions of truth and duty: and that diligently study his works that they may be acquainted with his perfections, perform his will and secure his favour.

They are not free from defects, ³ but they are from designed habitual iniquity unfairness or dishonesty, under whatever pretext they could perpetrate it: the course of their actions is correspondent to the divine rules prescribed for them.

Being absolutely necessary to our ⁴ happiness, thou hast constituted it our indispensable duty, to be active and zealous diligent and constant in our endeavours, to practise conformably to the tenour of thy precepts.

My greatest lasting interest is so ⁵ visibly concerned herein, that I most sincerely wish and pray that I may

SECT. 88. to conduct all my actions as never
to depart from an established and
uniform virtue and piety.

PSALM
cxix. 5.

6 The consequence I am fully
satisfied, would amply reward me:
my hopes would not be disappoint-
ed, my enemies unsubdued; nor
should I doubt the performance of
thy most gracious promises, when
I regarded the conditions of them;
or the obedience of thy laws as the
terms of thy favour.

7 Moreover, mine offices of de-
votion will have in them the high-
est recommendation of an incorrupt
mind and approving conscience,
when I am perfectly acquainted with
the whole plan of right action or
true religion: and obey all those
moral laws which constitute a cha-
racter for righteousness.

8 My unvaried stedfast purpose is
to consider thy statutes as my most
important charge; and with the
utmost vigilance of a resolved virtue
live according to them: only in
this state of instability affliction
and temptation, I beseech thee
never in any degree to withdraw
thy regard from, nor leave me
destitute.

9 If it be asked, by what means
shall an unskilful and inexperienced
youth so conduct himself as to ren-
der his moral character unblemish-
ed, or his course of life free from
all stains of profaneness and wick-
edness? The answer is, that no-
thing so directly conduces to this
end, as early forming his mind and
continually squaring his actions by
the rules thy word contains.

6. Then shall I
not be ashamed,
when I have respect
unto all thy com-
mandments.

7. I will praise
thee with upright-
ness of heart, when
I shall have learned
thy righteous judg-
ments.

8. I will keep thy
statutes: O forsake
me not utterly.

BETH.

9. Wherewith shall
a young man cleanse
his way? by taking
heed *thereto* accord-
ing to thy word.

With

10. With my whole heart have I sought thee: O let me not wander from thy commandments.

With an heart that is entirely thine, and sincerely bent to please thee, I have trusted in, worshipped and served thee: suffer me not to do wrong through ignorance or error, evil counsel or earnest persuasion, the surprize of sudden passion or the violence of strong temptation.

SECT. 88.
P S A L M
CXIX. 10.

11. Thy word have I hid in mine heart, that I might not sin against thee.

That I may be effectually preserved from any way swerving in matter of duty and virtue, as an invaluable treasure I have lodged in my breast the promises and threatnings of thy word; and been deeply impressed with a sense of the effects and consequences of actions.

12. Blessed art thou, O LORD: teach me thy statutes.

Deserving art thou, O eternal and most bountiful GOD, of the highest esteem and honour; to all thy other mercies and favours add the inestimable benefit of instructing me in the clear knowledge and constant practice of universal righteousness.

13. With my lips have I declared all the judgments of thy mouth.

So far as I have been acquainted with them, I have freely communicated and given the utmost sanction to whatever laws thou hast any way promulgated, or appointed for our observance.

14. I have rejoiced in the way of thy testimonies, as much as in all riches.

I have performed with more alacrity and real gladness the course of duties solemnly enjoined me, than the most worldly minded man has in the acquisition or enjoyment of immense riches.

15. I will meditate in thy precepts, and

I will morning and evening expatiate in thinking upon those precepts

G 3

* Some interpret this, that he repeats over and learns by heart all God's laws.

SECT. 88. cepts thou hast laid an especial and have respect
 stress on; and as my scope or mark unto thy ways.
 PSALM will diligently attend to the me-
 cxix. 15. thods and dispositions of thine all-
 wise providence.

16 I propose to myself the noblest pleasure from observing those ordinances of thine which stint our passions and regulate our practice: it would be the worst kind of negligence and inattention in me to forget, or any way disregard those important messages thy word contains.

17 Conformably to thy promises and thy usual proceedings, make gracious returns to him for his sincere though imperfect services, who is devoted to thine obedience; then I shall both be more happy; and able with greater freedom and assiduity to set myself to discharge the trust reposed in me.

18 Further, as a veil that darkens or a cloud that intercepts their view, remove from before the eyes of my mind all degrees of ignorance and error; that I may discern with plainness for my improvement the beauty and excellency of thy law, with the noblest pleasure of being under its influence.

19 As to this earth and all its transient advantages I truly esteem myself only a temporary resident, or unsettled stranger: suffer me not then to be ignorant bewildered or mistaken, as to those ways of truth and virtue which concern my future everlasting state.

20 I cannot but be extremely solicitous on this important head, and do actually wear and pine away with

16. I will delight myself in thy statutes; I will not forget thy word.

G I M E L.

17. Deal bountifully with thy servant, *that* I may live and keep thy word.

18. Open thou mine eyes, that I may behold wondrous things out of thy law.

19. I *am* a stranger in the earth: hide not thy commandments from me.

20. My soul breaketh for the longing *that it hath* unto thy judg-

judgments at all times.

with intenseness of application, to understand and continually observe the true measures of life and happiness. SECT. 88.
PSALM
CXIX. 20.

21. Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

There is the greatest danger in doing otherwise, for in various instances with a signal severity thou hast chastised the self-sufficient impenitent and obstinate; as abominable and execrable they have appeared, who deliberately and in contempt of all restraint wander, from the plainest paths of virtue and happiness.

22. Remove from me reproach and contempt: for I have kept thy testimonies.

I have most strictly guarded against the violation of thy standing laws; and yet I am reproached and vilified, as if the reverse hereof was my real practice: vindicate me from these aspersions, let me be removed out of their reach or so situated that they cannot affect me.

23. Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

I not only suffer the derision and invective of the populace, but leading men and principal magistrates did sit in judgment and pronounce sentence against me: thy servant amidst all these diligently employed himself in enlarging on thy unchangeable and eternal laws.

24. Thy testimonies also are my delight, and my counsellors.

The study of these true rules of life, further, under the sharpest pain gives me sacred pleasure; and however embarrassed my affairs, their direction supplies the place of the ablest counsellors.

^a *Mudge* understands by proud, atheistical contemptuous disregards of God and his laws.

S E C T. LXXXIX.

Support and vigour implored under extreme dejection. Likewise, wisdom, integrity, steadiness; and to be guarded against avarice, vanity, and reproaches. Engagement upon being favoured with deliverance and safety to practise and recommend universal righteousness.
Ver. 25—49.

PSALM cxix. 25.

SECT. 89.

PSALM
cxix. 1.

THE heavy weight of evils and calamities I conflict with presseth me so hard, that I am in the utmost danger of sinking and perishing under it: agreeably to thy gracious promises and tender compassions preserve my life and restore my strength and prosperity.

26 As my righteous LORD and great director, I have laid before thee the long detail of my circumstances and practices, and thou hast accommodated thy dispensations to them: as what most concerns me instruct me fully in those laws which prescribe their true boundaries to my passions and actions.

27 Enable me by the clearest representations, to form an exact judgment of that course which thy precepts direct me to walk in: which will qualify me with greater pleasure and benefit to contemplate the extraordinary and miraculous displays of thine Omnipotence.

28 Like water that continually drops I am wasted, or as melted wax, my natural firmness and vigour decayed with lingering pain and

PSALM cxix. 25.

DALETH.

MY soul cleaveth unto the dust: quicken thou me according to thy word.

26. I have declared my ways, and thou heardest me: teach me thy statutes.

27. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28. My soul melteth for heaviness: strengthen thou me according unto thy word.

* *Mudge* by a different reading explains, affliction made him reflect on his ways, and gave him reason enough to pray God to teach him his ordinances.

and gauling anguish: recover me SECT. 89.
 from this weak and faltering con-
 dition to health and happiness, an- PSALM
 swerably to the goodness of thy na- CXIX. 28.
 ture and the declarations of thy
 mercy.

29. Remove from
 me the way of lying:
 and grant me thy
 law graciously.

Divert from ever approaching 29
 me and mixing in my temper or
 practice, all the various ways and
 arts of deception apostacy or hypo-
 crisy: and vouchsafe me the inex-
 pressible favour to be under the
 constant uniform conduct of thy
 most righteous precepts.

30. I have chosen
 the way of truth:
 thy judgments have
 I laid before me.

Rejecting all other courses, I 30
 have preferred and determined to
 follow the dictates of reason and
 virtue: thy own plan of equity and
 integrity prescribed to me and all
 men, I have fixed upon as the un-
 varied rule of my entire behaviour.

31. I have stuck
 unto thy testimo-
 nies: O LORD, put
 me not to shame.

Nothing has done, nor ever shall 31
 stir me from the closest adherence,
 in all affection duty and fidelity to
 thy moral and eternal laws: just
 and good GOD, disappoint not the
 reasonable hopes I cherish of the
 happy effects hereof.

32. I will run the
 way of thy com-
 mandments, when
 thou shalt enlarge
 my heart.

I shall have leisure as well as 32
 inclination to make the speediest
 progress in the study and obedience
 of thy laws; when thou shalt be
 pleased to set my mind and thoughts
 at perfect liberty, from those afflic-
 tions and anxieties which have a
 tendency to oppress and contract
 them.

H E.

33. Teach me, O
 LORD, the way of
 thy statutes, and I
 shall keep it unto
 the end.

Vouchsafe, O GOD of truth 33
 and wisdom, to direct me con-
 stantly in understanding that course
 of

^f *End, literally to the heel* quite through, as *Mudge* has
 it or from head to foot.

SECT. 89. of action thy laws prescribe; and
 to the end of my days I will most
 PsALM sincerely endeavour to guard my
 cxix. 33. steps against ever stumbling or de-
 viating from it.

34 Form my rational moral powers
 so that I can weigh all matters
 which concern me in the exactest
 balances of judgment and discre-
 tion; consequently I shall keep thy
 righteous precepts sacred and in-
 violable: yea as my great business
 I shall attend to their observance
 with the utmost assiduity fervour
 and constancy.

35 Influence me by their awful
 sanctions to make continual pro-
 gress in the direct plain road of
 obedience to thy certain injunc-
 tions: for that is my unfeigned de-
 sire and what gives me the highest
 pleasure.

36 Extend the views and purposes,
 or enlarge the affections of my heart
 to a proper benevolence of virtue
 and generous regard of all duty;
 and let them not be contracted by
 an undue selfishness, rapacious a-
 varice, or dishonest practice in
 order to accumulate riches.

37 Keep mine eyes proceeding or
 still looking forward, that they do
 not stop fix and become captivated
 with the delusive empty scenes of
 this secular life; ambition which
 tantalizes or sensual pleasures that
 dissipate all the vigour of their in-
 fatuated votaries: actuate me to
 all laudable designs and virtuous
 pursuits, as absolutely necessary
 truly to live and to be happy.

38 Let it appear, that nothing of
 thy word of promise respecting thy
 servant's

34. Give me un-
 derstanding, and I
 shall keep thy law;
 yea, I shall observe
 it with my whole
 heart.


35. Make me to
 go in the path of
 thy commandments;
 for therein do I de-
 light.

36. Incline my
 heart unto thy testi-
 monies, and not to
 covetousness.

37. Turn away
 mine eyes from be-
 holding vanity; and
 quicken thou me in
 thy way.

38. Stablish thy
 word unto thy ser-
 vant,

vant, who is devoted
to thy fear.

servant's safety and prosperity falls SECT. 89.
to the ground ; but that it stands 
firm and in every title is accomplish- PSALM
ed : especially let it engage him to CXIX. 38.
an universal obedience.

39. Turn away
my reproach which
I fear : for thy judg-
ments are good.

Suffer me not to sin, which my 39
frailty makes me fear I shall, and
expose myself to indignities and re-
proaches ; for it is my greatest in-
terest to be virtuous.

40. Behold, I have
longed after thy pre-
cepts : quicken me
in thy righteousness.

And I can truly declare it, that 40
as the hungry for food or the athirst
for drink, I have most ardently
desired and endeavoured after the
constant and uniform observance
of thy precepts : according to thy
infinite goodness, animate me to
this work, and in the end consti-
tute me for ever happy.

V A U.

41. Let thy mer-
cies come also unto
me, O LORD, even
thy salvation accord-
ing to thy word.

As the most desirable of all 41
events, let happen to my lot, ever-
blessed GOD, the future effects of
thy unspeakable benignity ; that I
may attain to that eternal salvation
which thou hast engaged for, to all
that live in thy faith and fear.

42. So shall I
have wherewith to
answer him that re-
proacheth me : for I
trust in thy word.

Then shall I be provided with a 42
fully convincing answer to all the
insults and reproaches of my ene-
mies, as if my strongest hopes were
without foundation : though it is
thy word and faithfulness which I
have depended on.

43. And I take
not the word of truth
utterly out of my
mouth ; for I have
hoped in thy judg-
ments.

Neither do thou suffer me on 43
any account to be long deprived
of, the unspeakable advantage of
declaring to others, and encouraging
myself with the gracious promises,
which

5 To pray God not to ravish his word of truth out of his
mouth, *Mudge* understands to pray him to act agreeably to
his word ; for otherwise he could no longer with any grace
make use of it, or derive consolation from it.

SECT. 89. which thy word contains, and
 which thou wilt in due time accomplish: for my whole reliance is upon thy protection; and the impartial wisdom of thy final judgment to set all matters right.

PSALM
 cix. 43.

44 In consequence of which unaltered firm persuasion, my virtuous obedience is and ever shall be steadfast and permanent; thro' the whole of this short life and after it through an endless eternity.

45 Then I shall truly enjoy a state, and act up to the principles of the noblest liberty: in the mean time I am most solicitous to be acquainted with and regulated by thy precepts.

46 Which precepts have that dignity and supreme excellence in them, that when I am once master of I shall freely display in presence of the greatest Lords of this world; neither shall I ever have occasion, I am satisfied to be ashamed of my subject.

47 Far from any reluctance to or weariness in the study and practice of truth and virtue, they shall be my entertainment and pleasure; which, I have no higher gratification, than to express an entire regard and esteem for.

48 I will moreover, as solemnly engaged, set myself in earnest to embrace and observe whatever thou hast enjoined; which I have always approved and admired: and that I may attain the greatest readiness and perfection of obedience, thy laws

44. So shall I keep thy law continually, for ever and ever.

45. And I will walk at liberty: for I seek thy precepts.

46. I will speak of thy testimonies also before kings, and will not be ashamed.

47. And I will delight myself in thy commandments, which I have loved.

48. My hands also will I^b lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

^b Some interpret to hold up his hands to receive God's law into them, *i. e.* be always reading it.

laws shall be the constant subject of my devout contemplation.

SECT. 89.

PSALM
CXIX. 48.

SECT. XC.

Support and comfort derived from scripture promises. The unvaried equity of divine proceedings. The favour of God the most valuable acquisition. Repentance, dangerous to be delayed. Insincerity and stupidity of the wicked great. The benefit of affliction and adversity.
Ver. 49—73.

PSALM CXIX. 49.

PSALM CXIX. 49.

Z A I N.

Remember the word unto thy servant, upon which thou hast caused me to hope.

MANIFEST it, most faithful and immutable GOD, in the full performance, that thou art truly regardful of the promise to thy servant; which thou hast constituted to be my only support and ground of confidence in all my afflictions.

SECT. 90.

PSALM
CXIX. 49.

50. This is my comfort in my affliction: for thy word hath quickened me.

This sacred dependance hath afforded me all the alleviation I have had under the heaviest pressures: for many times when I have been ready to sink and die, the sole reflection on heaven's positive assurance to the contrary hath effectually revived me.

51. The proud have had me greatly in derision, yet have I not declined from thy law.

The ungodly and presumptuous have thrown on me the utmost contempt and derision for my steady adherence, to duty and virtue; but I have never on that account become wavering and inconstant as to my obedience.

52. I remembered thy judgments of old, O LORD, and have comforted myself.

To prevent declining, I recollected, most just GOD, the dispensations of thy providence in ancient times, how the righteous had been preserved and wicked men punished: and I experienced sufficient in these

SECT. 90. these memorials to keep my resolutions firm and unshaken.

PSALM
cxix. 52,
53. Not only firm and unshaken, but to fill my mind with consternation, and seize every part of me with trembling horrors on account of impious hypocrites: and the miseries they expose themselves to who totally abandon virtue.

54 The laws of thy government and providence, have been the subjects of my poetick compositions and musical performances, in the short intervals I have had from busy action, a violent persecution or a most unsettled pilgrimage.

55 Neither have I only embraced the more inviting tranquil seasons, most wise and good GOD, to preserve memorials of thy supreme excellence, but improved the benighted gloomy ones: and in an obscure condition, even when no eye has been upon me, besides that of an all-inspecting providence have strictly conformed to thy precepts.

56 This certainty of happiness, or solid ground of the noblest satisfaction I always possessed; that as the most important trust I duly attended to and religiously observed thy laws of everlasting righteousness.

57 Whilst the worldly minded account earthly things to be of the highest value and their real portion; heavenly father, I esteem thy favour as my supreme good: it is my fixed resolution, whatsoever I otherwise gain or lose, to secure my title to the promises of thy word by performing the conditions of them; or by the imitation of thy

53. Horreur hath taken hold upon me, because of the wicked, that forsake thy law.

54. Thy statutes have been my songs in the house of my pilgrimage.

55. I have remembered thy name, O LORD, in the night, and have kept thy law.

56. This I had, because I kept thy precepts.

C H E T H.

57. Thou art my portion, O LORD: I have said, that I would keep thy words.

thy moral attributes and the obedience of thy commandments. SECT. 90.

58. I intreated thy favour with my whole heart: be merciful unto me according to thy word.

With the humblest submission of my whole heart, have I supplicated thy favourable aspect, and endeavoured to avert thy judgments: shew thy compassionate kind regard to me, in the manner that may reasonably be expected by and thy word ascertains to those who sincerely desire to please and fear to offend thee. PSALM cxix. 57, 58.

59. I thought on my ways, and turned my feet unto thy testimonies.

Again, I brought back my course of life to the strictest test of an impartial enquiry, respecting the grounds and reasons with the effects and consequences of my actions: and wherein soever I was conscious that I had transgressed thy laws, repented and returned to their diligent observance.

60. I made haste, and delayed not to keep thy commandments.

Through the terror of mind I felt, and deep sense of my inexpressible danger I used the utmost vigour and quickest dispatch in this affair: I waited no time nor debated or deliberated a moment what I should determine upon, in the important concern of keeping thy commandments.

61. The bands of the wicked have robbed me: but I have not forgotten thy law.

As clans of free-booters rob a defenceless traveller, so have combinations of wicked men outraged my property: but all their violence and injuries have not erased from my breast the noble sentiments of a generous and forgiving virtue.

62. At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

When affairs are in the greatest perplexity, and my clouded condition bears a strong resemblance of midnight darkness; yet I shall emerge and have occasion to offer up to thee the devoutest thanksgivings.

SECT. 90. givings, that thou defendest the
just cause of an upright man.

PSALM
cxix. 62,
63.

Whatever they are besides, I am firmly attached to all open and unfeigned professors of true religion; even to them who uniformly practise as they profess, and as its sacred and incomparable rules direct them.

64 The whole habitable earth, most bountiful GOD, is replenished with the effects of thy mercy and liberality: that I may truly enjoy whatever favours shall be allotted me, discover daily more to me of the true measures of life, and laws of virtue.

65 Notwithstanding many afflictions and seeming severities, I do freely acknowledge, wise and good GOD, the equity and kindness of thy dealings with thy servant; to the utmost that I had any reason to expect from thy providence or promises.

66 Instruct and accomplish my mind with solid sense, true taste and a just discernment of things according to their real differences: for I hope I may be capable of so important a quality, because I am convinced that the doctrines of religion afford the most certain rules of judgment and discretion.

67 I freely confess my obligation for many beneficial lectures to affliction and adversity: for before I was truly humbled; and acquainted with the frowns as well as smiles of fortune I committed many egregious errors: but now do I place my happiness in, and aim all my endeavours not as transient earthly

63. I am a companion of all *them* that fear thee, and of them that keep thy precepts.

64. The earth, O LORD, is full of thy mercy: teach me thy statutes.

Z E T H.

65. Thou hast dealt well with thy servant, O LORD, according unto thy word.

66. Teach me good judgment and knowledge, for I have believed thy commandments.

67. Before I was afflicted, I went astray; but now have I kept thy word.

68. Thou *art* good,
and *doest* good;
teach me thy sta-
tutes.

69. The proud
have forged a lie a-
gainst me: *but* I will
keep thy precepts
with *my* whole heart.

70. Their heart is
as fat as grease, *but*
I delight in thy law.

71. *It is* good for
me that I have been
afflicted, that I might
learn thy statutes.

72. The law of
thy mouth *is* better
unto me than thou-
sands of gold and
silver.

earthly things, but the *solid* good
arising from virtuous obedience. SECT. 90.

O eternal GOD, thou art good-
ness itself, and the alone source of
all existence perfection and blessed-
ness: from the strongest motives
of thy own boundless benevolence,
inform me fully of those regulations
which are the ground-work of feli-
city and of thy favour.

The wicked great have conjoin-
ed with my person actions that are
scandalous; or loaded my charac-
ter with malicious falsehoods: but
none of these things shall ever
move me to deviate from the dic-
tates of conscience and an invio-
lable integrity.

Nothing was ever more obstinate
stupid and senseless than their tem-
pers designs and proceedings; but
my highest pleasure springs from
delicacy of sentiment and steadiness
of virtue.

I account it my extreme happi-
ness, that an uninterrupted prosper-
ity has not been suffered thus to
infatuate me; but that afflictive
events anxious cares or fatiguing
business have aroused me, to reflect
study and act as I am required to
do in thy law.

Herein I consult my own true
interest, for there is unspeakably
more value in and real advantage
to be derived from duly attending
to what thou hast declared, than
from all the wealth of this world.

S E C T. XCI.

Discretion implored, and consolation after expedient chastisements. Confusion wished to the pernicious schemes of men puffed up with conceit and arrogance. Hope delayed greatly afflictive; yet the divine faithfulness certain to appear at last. Ver. 73—97.

P S A L M cxix. 73.

P S A L M cxix. 73.

SECT. 91.

P S A L M
cxix. 73.

MY nature and constitution bear the evident marks of thy Wisdom and Omnipotence, so that I am certainly thy formation and intelligent offspring: add to thy original favours, such a moral judgment as balances the differences of right and wrong, and leads me as they really are, to apprehend thy commandments.

74 The ungodly may grieve and envy, but all friends of virtue shall rejoice when they see me a proficient in this study and prospered as the effect of it: because whatever I have or am, proceeds from a dependance on thy promises, and a strict regard to the laws of thy providence.

75 I readily acknowledge, O Almighty God, that however sharp they may be, all thy dispensations are perfectly righteous; and that in entire consistency with the truth and faithfulness of thy declarations thou hast appointed me a severer discipline.

76 But if now at length the most important ends of this discipline be answered, do thou graciously remove it; and I earnestly pray, that the return of thy seemingly kinder and more favourable regard may support

J O D.

TH Y hands have made me, and fashioned me: give me understanding, that I may learn thy commandments.

74. They that fear thee, will be glad when they see me: because I have hoped in thy word.

75. I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

76. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

support and comfort me: as thou SECT. 91.
 hast engaged to every servant of
 thine who is humbled and truly PSALM
 amended. CXIX 76.

77. Let thy tender mercies come unto me, that I may live: for thy law is my delight.

As the most desirable and important of all events, let me experience thy affectionate regard and settled friendship that I may enjoy life and be happy: for my highest pleasure arises from a conscious integrity, and consequent hope of thine approbation.

78. Let the proud be ashamed, for they dealt perversely with me without a cause; but I will meditate in thy precepts.

Disappoint and bring publick reproach upon the self-sufficient and swelled with pride and arrogance: for they have undeservedly by means of slanders and falsehoods endeavoured to subvert and destroy me; then I shall be more at liberty to reflect and discourse on thy laws of truth and virtue.

79. Let those that fear thee, turn unto me, and those that have known thy testimonies.

Let those of my religious friends, who have any way been deterred from espousing my interest, return heartily to join me; even those who are acquainted with thy standing laws, and thy strong testimonies in my favour.

80. Let my heart be found in thy statutes, that I be not ashamed.

As to myself it is my desire and request, that I may allow nothing within my breast of latent sin, hypocrisy or insincerity respecting thy commandments; that I never may be in confusion on that account, nor mine adversaries triumph over me.

C A P H.

81. My soul fainteth for thy salvation: but I hope in thy word.

My strength and spirits are almost exhausted with earnest desire and longing expectation of deliverance and safety: nevertheless I will not despair but the thing shall be done which thou hast spoken.

SECT. 91.

PSALM

CXIX. 82.

With a long and fixed attention till they actually fail have mine eyes been looking for the accomplishment of thy promise; whilst I often repeat it, when wilt thou comfort me? Oh when shall my miseries have an end?

82. Mine eyes fail for thy word, saying, when wilt thou comfort me?

83 Like a bottle or leathern bag hung up in the smoke, it is shrivelled and discoloured; so am I emaciated and my complexion deformed with wrinkles and blackness: yet the traces of virtue in my mind are not effaced; I still retain the impressions of thy laws there.

83. For I am become like a bottle in the smoke: yet do I not forget thy statutes.

84 Forgive me if I humbly enquire, how much of thy servant's short life remains to be consumed under this weight of calamities? When, before I depart it, wilt thou inflict on my enemies and most cruel persecutors deserved punishment.

84. How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 My wicked and tyrannical adversaries have used all imaginable expedients to trepan or ensnare me; which is not by any means acting conformably to thy precepts, but diametrically opposite to and indeed renouncing them.

85. The proud have digged pits for me, which are not after thy law.

86 All thine injunctions are founded in reason and eternal equity: it is not thy will that the innocent should be injured, or the poor oppressed: but under various pretexts without just grounds they heap wrongs upon me; do thou support me and restrain them.

86. All thy commandments are faithful: they persecute me wrongfully, help thou me.

87 Had they proceeded only a very little further they had dispatched me from this world; or my death had concluded all affairs that respect me in it: but I did not even in this most forlorn condition dismiss, or

87. They had almost consumed me upon earth: but I forsook not thy precepts.

in

in the least abate my regard for the SECT. 91.
important interest of holiness or
righteousness. PSALM

88. Quicken me
after thy loving
kindness, so shall I
keep the testimony
of thy mouth.

After all my fatigues dangers
and frequent extreme dejection, in
the usual course of thine incon-
ceivable good-will and beneficence,
be thou pleased to situate me in
comfortable happy circumstances:
from a grateful sense whereof, I
shall keep sacred and inviolate the
unalterable laws which thou hast
expressly declared to be obligatory
on all men. cxix. 87, 88.

L A M E D.

89. For ever, O
LORD, thy word is
settled in heaven.

Thy sovereign command, O 89
Eternal and Immutable GOD, hath
so firmly constituted the exalted
heavens, that they seem capable of
existing and answering thy pur-
poses for the longest future dura-
tion.

90. Thy faithful-
ness is unto all gene-
rations: thou hast
established the earth,
and it abideth.

Throughout all succeeding gene- 90
rations there is a settled harmony
and entire agreement betwixt thy
declarations and the state of things,
as is correspondent to the character
of a being of inviolable truth and
faithfulness; thou hast properly
disposed and powerfully supported
this earth as a place of habitation,
and by thy providence it consists,
or still continues most regularly to
answer thy purpose.

91. They con-
tinue this day, ac-
cording to thine or-
dinances: for all are
thy servants.

The whole system of both earth 91
and heaven after a series of ages
remains at this present time, with-
out any remarkable alteration,
agreeable to thy original form or
model planned out for it: for the
universe of being, like a servant in
waiting, is obsequious to thine
order and subject to thy control.

SECT. 91.

PSALM

cxix. 92.

The laws of the natural creation are admirable, and unless those of the moral directing men to virtue and happiness, had been my highest pleasure to understand and observe them; I could not have supported, but must have been overwhelmed, at that dismal period when my afflictions were so heavy and complicated.

93 I will never express the least disregard, or be unmindful of my obligation, to thy precepts: for with meditations and reflections upon them thou hast graciously recovered me from a most miserable and dying condition to fresh life, vigour, and happiness.

94 On all accounts and by the most solemn ties I consider myself as thy property, and entirely devoted to thee; let it be the care of thy providence to preserve me from all evils and dangers: in as much as I have truly nothing so much at heart as knowing and doing whatever thou hast commanded.

95 My ungodly and most abandoned enemies have diligently observed and greedily embraced all occasions to effect my total ruin: at the same time I shall pursue no indirect measures to avoid their snares, but strictly attend to the discharge of my duty as the ground of safety.

96 It is easy to see the utmost extent, and I have frequently experienced the narrow boundaries, transient nature and final issue of all the most perfect sublunary enjoyments: but the farther I proceed in contemplating religious virtue the larger field opens, and the nobler prospects it yields; leading
for

92. Unless thy law *had been* my delights, I should then have perished in mine affliction.

93. I will never forget thy precepts: for with them thou hast quickened me.

94. I am thine, save me: for I have sought thy precepts.

95. The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96. I have seen an end of all perfection; *but* thy commandment is exceeding broad.

for its completion and recompence SECT. 91.
even into a boundless immortality.

P S A L M
CXIX. 96.

S E C T. XCII.

The excellence of God's law manifest in the wisdom pleasure and stability to be derived from it. Ver. 97—121.

P S A L M CXIX. 97.

M E M.

O How love I
thy law! it is
my meditation all
the day.

98. Thou through
thy commandments
halt made me wiser
than mine enemies:
for they are ever
with me.

99. I have more
understanding than
all my teachers; for
thy testimonies are
my meditation.

100. I understand
more than the an-
cients: because I
keep thy precepts.

101. I have re-
frained my feet from
every evil way: that
I might keep thy
word.

P S A L M CXIX. 97.

THOSE who never experien- SECT. 112.
ced cannot conceive, nor
have I words to express my regard P S A L M
for thy holy law, and the refined CXIX. 97.
pleasure I have in observing it:
this single theme affords continual
exercise for my most enlarged fa-
culties to expatiate on.

Which application and constant 98
religious study render me more
prudent and guarded to avoid, than
my most artful and subtle enemies
are to annoy me: for the laws of
true wisdom are always before the
eyes of my mind for my conduct.

As to maturity of judgment in 99
directing matters so as to ensure
successes, I have outstripped my
former instructors and counsellors;
entirely owing to my stricter atten-
tion to thy precepts of reason and
virtue.

I am greatly superior to my 100
elders in point of years, who on
that account profess an uncommon
penetration, and can instruct them
on the abstrusest subjects; because
my intensest thoughts and utmost
care are employed to understand
and obey thy laws of righteousness.

I have most cautiously avoided 101
all corrupt dispositions and mis-
chievous wicked actions and habits:
that as to all wrong biases I might

SECT. 92. be at entire liberty to perform what-
ever thou should'st command me.

PSALM As to the obvious plain road of
cxix. 101, duty and virtue I have not delibe-
102. rately turned aside to the right hand
nor to the left: for thou hast writ-
ten thy law in indelible characters
upon my heart, and my conscience
fairly suggests what ways I ought
to walk in, and what I should avoid.

103 Being thus regularly disposed
and heartily inclined to entertain
the doctrines of religion, how ac-
ceptable and inexpressibly delightful
is their admission into and influence
on my mind: the most delicious
food is not more relishing to the
sober appetite, nor honey itself
sweeter to the taste.

104 From a growing acquaintance
with thy precepts, I plainly per-
ceive myself to improve in real
knowledge and the noblest wisdom:
consequently I cannot but detest
all contrary courses as void of hap-
piness, full of delusion, and certain
in the end to determine them fools
who pursue them.

105 As a burning lamp or shining
light for directing the wary steps
of a benighted traveller, such clear
instruction for the conduct of my
life in all circumstances do I meet
with in thine holy oracles.

106 All men are indispensably obliged,
I have voluntarily laid myself under
the most solemn engagement, and
pursuant to it will arise to vigorous
action, to observe with the utmost
vigilance of virtue thy most just
and good commandments.

107 My circumstances for mortifica-
tion and extreme misery are like a
sick

102. I have not
departed from thy
judgments: for thou
hast taught me.

103. How sweet
are thy words unto
my taste! yea, sweeter
than honey to my
mouth.

104. Through thy
precepts I get un-
derstanding: there-
fore I hate every
false way.

N U N.

105. Thy word is
a lamp unto my feet,
and a light unto my
path.

106. I have sworn,
and I will perform
it: that I will keep
thy righteous judg-
ments.

107. I am afflicted
very much, quicken
m

nie, O LORD, according unto thy word.

sick man's who seems past all hope of recovery; most merciful GOD, revive and restore me in a manner suitably to the promises of thy word, and thy usual dealings with the distressed who apply to thee for succour.

SECT. 92.

PSALM
CXIX. 107.

108. Accept I beseech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.

In return accept to all purposes as the richest oblations, most gracious GOD, my vows of obedience and expressions of thankfulness, which with the upright heart they proceed from are all I have to present: and above every thing besides direct and assist me habitually to act as thy dispensations and precepts require me.

109. My soul is continually in my hand: yet do I not forget thy law.

As if I carried it in my hand, whence it might unawares fall, or an enemy's violence easily wrest it from me, my life is exposed to continual shocks and the greatest hazards: yet have I not abated of the vigilance of virtue, nor failed in any branch of my duty.

110. The wicked have laid a snare for me: yet I erred not from thy precepts.

As spreading nets or laying snares for game, the wicked have contrived so artfully to surprize and destroy me, that their stratagems seemed inevitable: yet have not the motions of my heart been irregular, nor my actions devious from the laws of religious wisdom.

111. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

I consider my right in thy moral precepts and the recompence for observing them, as a certain and inalienable possession, that shall descend in a constant and perpetual succession: for their steady regard improves upon every reflection and fills my heart with the noblest pleasure.

SECT. 92.

PSALM
CIX. 112.

The fixed purpose of my heart, is to practise an uniform virtue and piety correspondent to thy precepts, to the utmost limits of the continuance of this mortal life; and I trust, to an eternity in the world of retribution.

113 Thoughts and designs which are not determined to one point of truth and virtue, but diverge to falshood vanity or folly are what I most sincerely detest: on the other hand, I have thy sacred injunctions which afford one uniform guidance in the highest estimation.

114 And as to any consequences of an inflexible righteousness, I rely for my defence and security upon the regular ways thy providence directs to; I firmly believe thy promises and patiently wait for thy most proper time of their accomplishment.

115 Depart to the greatest distance from me for executing your designs, you who contrive mischief or would create disturbance; for as my particular charge all that is in my power, I will maintain and preserve GOD's commandments from violation.

116 Keep me firm and steady, consistently with thy designs and declarations concerning me, that after all my difficulties and tribulations I may enjoy tranquillity and happiness: neither suffer me to hope in vain for those from thine approbation and protection.

117 In opposition to all mine enemies do thou support me, and I am in no doubt of security and comfortable easy circumstances: then

112. I have inclined mine heart to perform thy statutes alway, *even unto the end.*

S A M E C H.

113. I hate *vain* thoughts: but thy law do I love.

114. Thou *art* my hiding-place, and my shield: I hope in thy word.

115. Depart from me, ye evil doers; for I will keep the commandments of my God.

116. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

then I shall with the highest pleasure express a constant and entire regard to thy precepts. SECT. 92.

118. Thou hast trodden down all them that err from thy statutes; for their deceit is falsehood.

When wicked men have by iniquity exalted themselves, in a multiplicity of instances thou hast levelled with the dust large combinations of them, who have been thus carried away by the violence of their own blind passions to the neglect of thy commandments: for their manner of deceit is to injure and ruin most perfidiously and un-
PSALM CXIX. 117, 118.

119. 'Thou hast put away all the wicked of the earth like dross: therefore I love thy testimonies.

As the refiner's fire separateth from the purer metal the useless dross, so by thy judgments dost thou set aside all the wicked of the land and makest them cease from troubling: at least in another world thou wilt for ever seclude them from the happiness of the righteous; which consideration engages me in the highest degree to esteem thy law, that secures those who observe it from such dreadful punishment.

120. My flesh trembleth for fear of thee, and I am afraid of thy judgments.

I am seized with trembling horrors at the bare mention of the effects of thine incensed Omnipotence, and their future most terrible fate: I truly revere and cannot but stand in the greatest awe of the final sentences of thine eternal judgment.

ⁱ Some render, *thou causest to sink, to settle to the bottom*, by a different punctuation.

^k Trembleth, *the hair stands an end* through horror, an allusion to the roughness of heads of nails, the hair of caterpillars standing upright, or a body of horse with their spears. *Jer. li. 27. Job iv. 15.* Whence is the Arabic noun for hedge hog.

S E C T. XCIII.

Profession of integrity. Prevailing wickedness should excite good men's zeal to revive virtue. The excellence of God's laws. His perfect righteousness. Prayer under affliction. Ver. 121—153.

P S A L M cxix. 121.

P S A L M cxix. 121.

S E C T. 93.

P S A L M
cxix. 121.

THOUGH I am imperfect and fallible, yet I can solemnly declare that I have uniformly acted as integrity and benevolence dictated, and have injured none, oppressed none: leave me not in the deserted condition of heavy oppression, and the most injurious cruel usage.

122 Be pleased to engage for the security welfare and happiness of thy servant: neither suffer the presumptuous and arrogant to impose upon me grievous and intolerable burdens.

123 Mine eyes, intent upon heaven for deliverance and safety have looked in vain till they fail; or my hopes till they almost give way to desponding fears, with respect to the tenour of thy law tendency of virtue and performance of thy promises.

124 Transact all affairs and accomplish thy purposes relative to thy servant, in a manner correspondent to thy disinterested and everlasting goodness and mercy; and instruct and habituate me to understand and act exactly conformable to what thou hast positively prescribed.

125 I am obliged and devoted to thine homage and obedience, enable me to attain such a distinguishing judgment and discretion, that I may

A I N.

I Have done judgment and justice: leave me not to mine oppressors.

122. Be surety for thy servant for good: let not the proud oppress me.

123. Mine eyes fail for thy salvation, and for the word of thy righteousness.

124. Deal with thy servant according unto thy mercy, and teach me thy statutes.

125. I am thy servant, give me understanding, that I may know thy testimonies.

may be sensible of the meaning, ^{SECT. 93.}
 answer the end, and experience
 the happy fruits of thy moral pre- ^{PSALM}
 cepts. ^{CXIX. 125.}

126. *It is* ¹ time
 for thee, LORD, to
 work: for they have
 made void thy law.

Now is the proper season to set ¹²⁶
 every engine at work to revive
 decaying virtue and promote the
 interest of true religion: for in
 a most violent inundation of wick-
 edness, they have broken through
 so as in a great measure to set aside
 thy laws of truth, right, and justice.

127. Therefore I
 love thy command-
 ments above gold,
 yea, above fine gold.

This diminishes not my re- ¹²⁷
 gard for thy commandments, but
 engages me openly to declare that
 I give the preference to them in
 comparison with gold-money, yea,
 with that purest gold which hath
 the least alloy in it.

128. Therefore I
 esteem ^m all thy pre-
 cepts concerning all
 things to be right, and
 I hate every false
 way.

I further publish it before all ¹²⁸
 men, even those who neglect and
 despise them, that I am fully satis-
 fied all thine injunctions without
 exception are equal and reasonable
 in themselves; and necessary to be
 observed: and enter my protest a-
 gainst, and testify my utmost ab-
 horrence of all vicious courses as
 certain to deceive those who expect
 any solid and lasting advantage
 from them.

P E.

129. Thy testimo-
 nies are wonderful:
 therefore doth my
 soul keep them.

There is an inestimable excel- ¹²⁹
 lence and perfection of wisdom in
 thy moral law summarily compre-
 hended in the ten commandments:
 therefore am I solicitously con-
 cerned to practise it myself to the
 utmost exactness, and engage all
 others to do the same.

The

¹ Literally, *it is time to work for the Lord*, and to this rendering the *Chald. Syr.* and *LXX.* agree.

^m Literally, *all thy commandments, even all have I ap-
 proved —.*

SECT. 93.

PSALM

cxix. 130.

The study of thy word is by no means unprofitable, for it no sooner openeth the leaves of our minds, than it communicateth to them the light of the truest and most important knowledge: it causeth the ignorant weak and simple to weigh matters, discern their relations and differences, and understand discretion.

131 For myself, as the thirsty earth gapeth for rain, or as the herds in a sultry season pant for the shade, so enlarged and earnest hath my desire been of receiving instruction from thy commandments.

132 I do truly admire thy perfections and providence, do thou, as looking with the kindest aspect and extraordinary benevolence, convert and dispose all affairs for my satisfaction and advantage, agreeably to the natural constitution of things and the rule of thy acting in favour of all persons of this character, or all friends of wisdom and virtue.

133 As wheels in the track that is made for them, direct and preserve the tenour of my actions in a regular conformity to the resolutions of thy law: as the happy effect whereof, I shall not be a slave to any sin whatever, nor liable to its dreadful consequences.

134 Relieve me from the hardships and violences, with which arbitrary and injurious men load me: that I may with greater diligence and advantage attend to the study and practice of thy precepts.

130. The entrance of thy words giveth light: it giveth understanding unto the simple.

131. I opened my mouth, and panted: for I longed for thy commandments.

132. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133. Order my steps in thy word: and let not any iniquity have dominion over me.

134. Deliver me from the oppression of man: so will I keep thy precepts.

As

ⁿ *Mudge* renders, thy words are no sooner opened, but there streams a light from them.

135. Make thy face to shine upon thy servant: and teach me thy statutes.

As beholding him with open friendly aspect and smiles of peculiar regard, do thou dispersing all clouds of evil, place thy servant in a settled state of tranquillity and prosperity: and especially guide me into the conscientious discharge of my duty, without which no external condition can render me truly happy.

SECT. 93.
PSALM
CXIX. 135.

136. ° Rivers of waters run down mine eyes: because they keep not thy law.

Such immense miseries naturally follow from the transgression of thy laws, that it gives me an unfeigned concern, and often forces tears of pity into mine eyes arising from meer humanity, that they are not more seriously attended to, and religiously observed.

T S A D D I.

137. Righteous art thou, O LORD, and upright are thy judgments.

However devious men's proceedings often are, yet thou, O eternal GOD, art perfectly just and most beneficent; and every instance of thy dispensations conducted according to the plainest rules of an undeviating equity.

138. Thy testimonies that thou hast commanded are righteous and very faithful.

Thy moral law, or the ten commandments which thou hast constituted, the bounds or lines of direction for men's thoughts and actions, are entirely equal and reasonable; and unalterably established: they are founded in the nature and relations of things; the promises annexed to them may be fully depended on; and their observance to produce happiness.

139. My zeal hath consumed me: because mine enemies have forgotten thy words.

This consideration, that nothing is enjoined but what is morally just and good, nothing forbidden that has not in it an inherent evil and

° Mudge translates, my eyes come down streams of water, not streams &c.

SECT. 93. and turpitude, constrains me to
 shew indignation against the wicked;
 who set aside all arguments and
 neglect their own interest, in dis-
 regarding precepts so excellently
 designed and calculated.

PSALM

cxix. 139.

140 As gold refined to the greatest
 purity, thy commands are most
 simple uniform and perfectly free
 from all foreign and impure mix-
 tures of vanity falshood or iniqui-
 ty: and this is a solid ground of
 my extreme affection and highest
 esteem for them.

141 I am humble and contemptible
 enough, as to my earthly low con-
 dition and in the common way of
 rating men: yet am I careful to
 support a character for virtue and
 piety.

142 And very reasonably, for the
 equity and benevolence wherewith
 thou hast enacted laws are not like
 those of secular legislators, who ac-
 commodate their temporary sta-
 tutes to particular occasions and per-
 sons, times customs and places: but
 they are stedfast immutable and eter-
 nal: and thy commandments of lov-
 ing God and our neighbour are in-
 variably the same, and indispen-
 sably obliging throughout all gene-
 rations.

143 Pains like those of a woman in
 labour, and such distresses that I
 had no way left to help myself,
 have befallen me: nevertheless,
 which testifies their excellence, thy
 commandments in my reflections
 on their obedience, afforded me
 abundant support and comfort.

144 I am fully convinced of the eter-
 nal justice and goodness of thy pre-
 cepts;

140. Thy word *is*
 very pure; therefore
 thy servant loveth it.

141. I *am* small
 and despised; yet *do*
 not I forget thy pre-
 cepts.

142. Thy righ-
 teousness *is* an ever-
 lasting righteous-
 ness, and thy law *is*
 the truth.

143. Trouble and
 anguish have taken
 hold on me: yet
 thy commandments
are my delight.

144. The righ-
 teousness of thy testi-
 monies

monies is everlasting: give me understanding, and I shall live.

cepts; and that those who regard them shall never be deprived of the happy effects thereof: grant that I may both know and continually obey them; then I cannot fail of satisfaction in this world, and felicity in another.

SECT. 93.
PSALM
CXIX. 144.

K O P H.

145. I cried with my whole heart; hear me, O LORD, I will keep thy statutes.

I have many times under extreme affliction with the loudest outcries implored thy speedy succour; and now do most earnestly implore it: Answer, good GOD, my prayers by an instant deliverance, in return I engage the remains of my life to a pious observance of thy statutes.

146. I cried unto thee, save me, and I shall keep thy testimonies.

I repeat it, I have invoked thy seasonable kind assistance, rescue me from danger, and reinstate me in safety; and as in gratitude I am obliged, I do promise a sincere and most exemplary obedience to thy laws of everlasting righteousness.

147. I prevented the dawning of the morning, and cried: I hoped in thy word.

To prefer this my humble and ardent petition, I arose before the earliest dawn of morning light, and lifted up my voice: I hoped in thy promise; that those who thus seek thee shall find thee.

148. Mine eyes prevent the night-watches, that I might meditate in thy word.

I was awake before the morning watch, in order to employ myself in devout meditations on what thou hast declared.

149. Hear my voice, according unto thy loving kindness: O LORD, quicken me according to thy judgment.

Vouchsafe my supplications that answer which thy inconceivable goodness dictates, and my peculiar necessities require: blessed GOD, support and revive me, agreeably to those rules of action thou hast appointed to proceed in respecting innocent sufferers.

150. They draw nigh that follow after

They draw very near with hostile views, who are attached to wickedness, or fully bent upon doing all

SECT. 93. the mischief in their power; they are at the same time at such a distance from regarding thy law, that it will be no restraint upon their utmost violence.

PSALM
CXIX. 150.

151 Thou, omnipresent GOD, art nigh at hand, and in perfect readiness to oppose them and defend me: and all thy precepts with the promises annexed to them have no less stability and certainty in them than truth itself.

152 In relation to thy injunctions with every thing that concerns them, I am not now to be instructed; but have always been perfectly clear in it, that thou hast established them upon an immoveable and eternal foundation.

151. Thou art near, O LORD, and all thy commandments are truth.

152. Concerning thy testimonies I have known of old, that thou hast founded them for ever.

S E C T. XCIV.

Complaint of enemies and persecutors. The peace and pleasure attendant on virtue. Deliverance implored and grateful acknowledgments promised. Ver. 153, to the end.

PSALM CXIX. 153.

SECT. 94. MY hardships and sufferings are exceeding grievous, do thou with pitying eyes behold, and with a powerful arm draw me out of them; for I have this ground to hope for thy protection that I am never regardless of my duty.

PSALM
CXIX. 153.

154 Stand up for me against mine adversaries as my patron or advocate; as the avenger of innocent blood designed to be shed, do thou vindicate me: restore me to safety and happiness in the manner thou hast ascertained these, to the distressed who depend upon thee, and are

PSALM CXIX. 153.

R E S H.

CONSIDER mine affliction, and deliver me: for I do not forget thy law.

154. Plead my cause, and deliver me: quicken me according to thy word.

are destitute of all human suc- SECT. 94.
cour.

155. Salvation is
far from the wicked,
for they seek not
thy statutes.

Security may reasonably be sup- PSALM
posed the farthest from the wick- CXIX. 154
ed; and that if they fall into any 155.
afflictions, they will prove fatal;
because they concern not them-
selves to observe thy laws, whereon
rest all well-grounded hopes of thy
protection, and of both present and
future safety.

156. Great are
thy tender mercies,
O LORD: quicken
me according to thy
judgments.

Multiplied beyond all reckoning 156
are the instances, most gracious
GOD, of thy tender affection and
extreme commiseration: correspon-
dent to thy settled course of pro-
cedure with the miserable, be thou
merciful to, restore and preserve me.

157. Many are
my persecutors, and
mine enemies: yet
do I not decline
from thy testimo-
nies.

Their number is very consider- 157
able who press hard upon and great-
ly distress me: yet do I not stretch
out beyond the line of thy precepts
into any sinister courses for my re-
lief or security.

158. I beheld the
transgressors, and
was grieved: be-
cause they kept not
thy word.

I observed the hypocritical pre- 158
varicating and treacherous in their
designs and practices, and far from
imitating was quite tired out with;
did highly blame loath and abomi-
nate them: purely on this account,
that they have no regard for the
integrity of virtue.

159. Consider how
I love thy precepts:
quicken me, O LORD,
according to thy
loving kindness.

Let it appear that thou inspectest 159
with affection and approbation the
sincerity of my zeal for thy truth
and obedience to thy laws: eternal
GOD, support and bless me, an-
swerably to thy gracious promises
and inexpressible goodness.

160. Thy word is
true from the be-
ginning; and every
one of thy righteous
judg-

The original excellence and su- 160
preme perfection of thy declara-
tions, upon which we may entirely
depend, are their certain truth: and

SECT. 94. that every rule of thy dealings is judgments *endures*
 for ever equal and merciful. for ever.

PSALM
 cxix. 160,
 161.

Not only common men, but principal persons and supreme magistrates, whose office it is to protect the innocent, have successively without the least ground of offence given them pursued in order to overtake seize and destroy me: still, my heart is not so alarmed with secular danger but it infinitely more dreads thy displeasure, and pays a religious reverence to thy commandments.

162 In reflections upon their observance, and the application to myself of their promises, I can truly exult and triumph, like a military man who hath defeated an enemy and discovered plenty of the richest plunder.

163 Whatever advantage might be the consequence, I have the utmost aversion to false deceitful dealing as detestable abominable: but thy law which prescribes truth in the inner parts, do I admire and strictly conform to.

164 Not only every day of my life, but very frequently each day, do I offer up my acknowledgments of the sincerest gratitude, the effect of an impressive sense of the equity candour and mercy of thy dispensations.

165 All happiness and prosperity of the noblest kind, attend on truly religious upright persons: and nothing of stumbling blocks and temptations, dangers or difficulties shall cause them to swerve from duty; disturb their peace, or retard their progress in the way of virtue to perfection and felicity.

SCHIN.

161. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162. I rejoice at thy word, as one that findeth great spoil.

163. I hate and abhor lying: but thy law do I love.

164. Seven times a day do I praise thee: because of thy righteous judgments.

165. Great peace have they which love thy law: and nothing shall offend them.

166. I ORD, I have hoped for thy salvation, and done thy commandments.

Just and good GOD, I have fully expected it from thy kind providence, that I should survive all dangers and troubles; and be placed in a state of safety and prosperity: and as a solid foundation for such hope, I have most scrupulously acted as thou hast commanded.

SECT. 94.
PSALM
CXIX. 166.

167. My soul hath kept thy testimonies: and I love them exceedingly.

As my office and station, I have diligently attended to the obedience of thy laws; and this hath proceeded from the noblest motive of a most ardent and entire love of them.

168. I have kept thy precepts, and thy testimonies: for all my ways are before thee.

I have most strictly and conscientiously regarded those precepts which thou hast laid a particular stress on as inexpressibly important, even thy standing moral laws of universal righteousness: for I am both firmly persuaded that all my thoughts and actions are naked and open before thee, and that I have approved them to thee; walking with GOD, or faithfully and uniformly obeying him.

T A U.

169. Let my cry come near before thee, O LORD: give me understanding according to thy word.

My addresses, eternal GOD, are frequent and earnest, vouchsafe them a gracious audience: instruct me in judgment and discretion, such as is consistent with the rules of thy sacred oracles.

170. Let my supplication come before thee: deliver me according to thy word.

Grant my supplication to obtain favour, a kind acceptance; and as is agreeable to the tenour of thy promises and course of thy providence set me free from all pressures and miseries.

171. My lips shall utter praise, when thou hast taught me thy statutes.

I will not be ungrateful, but as the richest fountain emits plentiful streams, so copious shall my language flow in celebrating thy praises,

SECT. 94. as soon as I am duly skilled in thy determinations concerning our actions, and the bounds thou hast fixed to them.

PSALM
cxix. 171.

172 My tongue shall speak suitably to the happy occasion of thy word of promise being accomplished to me: for whatever thou hast constituted or appointed, commanded or forbidden, stands upon the solid ground of perfect fitness reason or equity.

173 Let thy power and kind hand of providence appear for mine assistance; for renouncing all impiety and immorality I have chosen thy precepts to govern my thoughts and actions.

174 I have long wished and most solicitously desired to experience that salvation which is distinguished as peculiarly thy workmanship; and till thou art pleased to grant it do give myself the pleasure of contemplating and observing thy precepts.

175 Preserve my life from the dangers that threaten it, and it shall be devoted to thy homage and service; and let thy favour to me, or judgments against my enemies, whilst I am truly religious, afford me succour.

176 I have wandered not knowing which way to go, like a sheep that had strayed from the flock or fold; O thou good shepherd, do thou enquire for, till thou find and restore thy roving exposed servant; for I sincerely regard and never do wilfully depart from the laws thou hast prescribed.

172. My tongue shall speak of thy word; for all thy commandments are righteousness.

173. Let thine hand help me, for I have chosen thy precepts.

174. I have longed for thy salvation, O LORD; and thy law is my delight.

175. Let my soul live, and it shall praise thee; and let thy judgments help me.

176. I have gone astray like a lost sheep, seek thy servant; for I do not forget thy commandments.

P S A L M CXX. S E C T. XCV.

Prayer to be delivered from lying deceitful tongues. The malignant effects of them. Complaint of his situation, as the reverse of that peace he endeavoured. Supposed to be penned by David, when Doeg accused him, 1 Sam. xxii. The title, a song of degrees or ascents, because appointed to be sung by the Levites standing on some eminence of stairs or scaffolds with elevation of voice.

P S A L M CXX. I.

IN my distress I cried unto the LORD, and he heard me.

2. Deliver my soul, O LORD, from lying lips and from a deceitful tongue.

3. What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4. Sharp arrows of the mighty, with

P S A L M CXX. I.

IN cases of peculiar necessity and extreme embarrassment which have befallen me, I have most humbly and earnestly solicited his immediate aid who dwelleth on high; and his aid no sooner has been asked than granted.

My present request is, O thou GOD of truth and equity, that thou wouldst rescue me out of the imminent danger I am in from men who deal falsely and disappoint the hopes of others; and from the perfidious and crafty whose subtle malice and unexpected calumnies strike suddenly and slay unawares.

I very reasonably desire to be delivered from all connexion or conversation with persons of this infamous character; for what will ever be gained by their company? or what shall an upright man avail himself, or how reap the least advantage by living among deceitful malicious men?

Nothing can be expected from them but perpetual mischiefs feuds
I 4 and

Some understand this as a question put to the sacred author, what harm shall a deceitful tongue do you?

SECT. 95. and animosities: like the sharp- pointed arrows of a strong military man which certainly enter, pierce deep and wound fatally: or the concealed hatred may be compared to coals of juniper which are exceeding hot, burn long, and indeed are hardly ever to be quenched.

PSALM
CXX. 4.

5 I cannot but esteem it my extreme unhappiness, saying miserable man that I am! to be constrained to spend so much of my time in a country like *Mefech*, and famous for inhabitants of this wretched complexion: or that I am forced to dwell among a people who have put off humanity like the savage progeny of *Kedar*; the wild and barbarous *Arabians*, who have no houses but live in their draw-wagons or tents.

5. Wo is me, that I sojourn in *Mefech*, that I dwell in the tents of *Kedar*.

6 My wretched lot hath long been cast where no measures of peace are at all attended to; and in spite of my pacifick endeavours, where one man in particular by every thing he says and does, declares war, or appears the sworn enemy of reconciliation and concord.

6. My soul hath long dwelt with him that hateth peace.

7 I am thoroughly inclined to the things that make for peace; but

7. I am for peace: but when I speak, so they are for war.

^a *Juniper*, some interpret of *broom*, the ashes of which long retain the fire.

Schindler affirms, that being once kindled, they will keep the fire a year together without going out. And *Kimchi* that they are very hot and will not be quenched, keeping fire in them when they appear dead.

^r In *Mefech* some understand not of a place, but for a long time, and the tents of *Kedar*, people like the *Scenitæ*, or unsettled plundering *Arabs*. Others, as a general complaint of mankind, their insidious arts, distracting humours, and most unaccountable perverse practices.

so blinded are they with their own SECT. 95.
 mischievous passions or jealous
 fears, that I can no sooner open PSALM
 my lips to promote the invaluable CXX. 7.
 blessing than they vent their suspi-
 cions: set themselves to inflame
 each other's indignation, or call
 out, to arms.

P S A L M CXXI.

Professions of reliance upon providence; with the advantage and security of this reliance. A song of ascents.

P S A L M CXXI. 1.

P S A L M CXXI. 1.

I Will lift up mine
 eyes unto the hills
 from whence cometh
 my help.

AMIDST all the various ob- SECT. 95.
 jects of human dependance
 for relief under necessities, my hopes PSALM
 have always been determined, and CXXI. 1.
 my devotion expressed to him who
 is exalted in his heavenly throne
 above the highest hills; from whom
 only I could reasonably expect all
 proper succour, and whose kind
 providence hath never yet failed to
 vouchsafe it.

2. My help cometh
 from the LORD,
 which made heaven
 and earth.

I sincerely account for, the suc- 2
 cess of my best concerted measures,
 my support under difficulties, and
 escape out of dangers from the fa-
 vourable regard of providence; or
 from the ministers in waiting be-
 fore the presence of that everblessed
 G O D, who created preserves and
 presides over the universe.

Whoever

* Hills, *Aben Ezra* and *Kimchi* suppose an allusion to the garrison of a town besieged, who kept a constant look-out toward the hills for some signal by fire or otherwise to give intelligence that succour was approaching.

† *From the Lord*, literally *from with*, or *from before*, the LORD; probably referring to the angels of his presence, or ministers of his providence; who are supposed to be in constant readiness to execute his high behests.

SECT. 95.

PSALM
cxxi. 3.

Whoever you are that serve and confide in this most faithful and Almighty God, assure yourselves, he will not suffer your firm footing to be shaken, nor any great detriment to happen to you: human guards may chance to sleep upon duty, but he who has the charge of your safety is always awake and attentive, never will slumber, or neglect you.

4 I repeat and confirm this that you may not entertain the least doubt of it,—He that keepeth all *Israelites* indeed in whom is no guile, is never by any fatigues to be surprized into a fit of drowsiness, much less into sound sleep; is not in any degree remiss, therefore surely not wholly negligent of their welfare and happiness.

5 Let it be remembered, the eternal GOD is your guardian and preserver: the independent absolutely perfect GOD, as an umbrella that screens, is your protection and in constant readiness to ward off all evils and dangers.

6 His superintendency shall be moreover constant and perpetual, so that the strongest heat of the sun by day shall not be able to harm you, nor the intensest cold and most noxious damps of the moon by night.

7 In one word, the most high GOD shall secure you from every thing that would otherwise be pernicious: he shall most certainly and effectually support and defend you.

8 The same ever vigilant providence shall take abundant care of you

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth *Israel*, shall neither slumber nor sleep.

5. The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6. The sun shall not smite thee by day; nor the moon by night.

7. The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out,

out, and thy coming in, from this time forth, and even for ever more.

you in publick and in private; in your going out to labour and your return to rest; even in all those events and affairs that concern you; from the time that you engage in his service, through an endless immortality.

SECT. 95.

P S A L M
CXXI. 8.

P S A L M CXXII.

A peculiar joy expressed on occasion of the return of opportunities for publick social worship. Prayer for the peace of Jerusalem. A song of ascents of David.

P S A L M CXXII. 1.

I Was glad when they said unto me, let us go into the house of the LORD,

P S A L M CXXII. 1.

IT is not in my power to express the extreme pleasure it gave me to hear the good people inviting one another to the solemnities of publick social worship; and saying, let us go in companies or march as an army to the sanctuary of the LORD.

SECT. 95.

P S A L M
CXXII. 1.

2. Our feet shall build within thy gates, O Jerusalem.

We formerly have been, and again esteem ourselves, settled upon a secure footing, and in a most happy condition, that we can attend upon the glorious presence within thy gates, O Jerusalem.

3. Jerusalem is builded as a city, that is ^u compact together.

This magnificent strong city is not only uniformly constructed, but greatly enlarged; the upper one Zion being joined to the lower Jerusalem; and in all respects is a regular firmly compact and most beautiful united place.

4. Whither the tribes go up, the tribes of the LORD, unto the ^w testimony of

Thither, as containing a dwelling for the most high, three times a year at the solemn feasts, the tribes from all parts resort; the tribes

^u Compact, some understand as an allusion to the curious texture of the human frame.

^w Testimony, some interpret the ark of the testimony.

SECT. 95. tribes who are favoured of the LORD with peculiar grants, that agreeably to the divine command given unto the children of *Israel*, they may publickly confess the perfections and providence of the only living and true GOD. of *Israel*, to give thanks unto the name of the LORD.

PSALM
cxii. 4.

5 As in lesser cities there are consistories, so in this metropolis there is the Sanedrim or highest court of judicature: even there the royal throne itself whereon *David* has sat, and which is to descend in a regular succession to his line or family.

5. For there are set thrones of judgment: the thrones of the house of *David*.

6 They are greatly interested therein, and let the whole body of the people offer up united constant and most affectionate ardent supplications, that *Jerusalem* may enjoy the perfection of prosperity and all manner of happiness: O thou most important place, a peculiar success and extraordinary blessedness shall attend those who are solicitously concerned for thy welfare tranquillity and glory.

6. Pray for the peace of *Jerusalem*: they shall prosper that love thee.

7 To the utmost of all our wishes, may there be peace and safety to every individual surrounded with thy walls of defence; and the profoundest serenity refined satisfaction, and greatest plenty within thy spacious palaces and lofty towers.

7. Peace be within thy walls, and prosperity within thy palaces.

8 From a prevailing affection to all my brethren sprung from one and the same common stock *Israel*, and out of a peculiar tenderness for my more intimate acquaintance, whose well-being is connected with that of *Jerusalem*; will I now speak peace concerning, or pray for the choicest

8. For my brethren and companion's sakes, I will now say, peace be within thee.

q. Because of the
house of the LORD
our God, I will seek
thy good.

choicest of GOD's blessings to be SECT. 95.
showered down upon thee.

On account of the sanctuary on PSALM
mount Zion, where the praises of of cxxii. 8, 9.
the most high GOD are celebrated,
will I do whatever is in my power to
promote thy welfare, O holy city.

P S A L M CXXIII. S E C T. XCVI.

*Confidence in the Almighty and addressees to him under
grievous affliction. Complaint of derision and insult
that attended it. A song of ascents. Isaiah the sup-
posed author: and the occasion Rabshakeh's menaces
against, and siege laid to Jerusalem. 1 Kings xviii.
19. 2 Kings xix. 4.*

P S A L M cxxiii. 1.

P S A L M cxxiii. 1.

U N T O thee lift
up mine eyes,
O thou that dwellest
in the heavens.

T O no other but thine ever- SECT. 96.
blessed self do I direct my ex-
pecting eyes and address my suppli- PSALM
cations in this extreme necessity, cxxiii. 1.
O thou who art every where pre-
sent, but thy perfections peculiarly
manifest as if it was thine especial
residence in the exalted heavens.

2. Behold, as the
eyes of servants look
unto the * hand of
their masters: and as
the eyes of a maiden
unto the hand of
her mistress, so
our eyes wait upon
the LORD our God,
until that he have
mercy upon us.

Truly as the eyes of servants are
attentive to the government and
direction of their masters: or as
the looks of female slaves are ob-
servant of the order and appoint-
ment of their mistresses; so are our
thoughts and entire hopes deter-
mined to the great and good GOD,
when in the kind dispositions of
his providence he shall be pleased
to shew us favour, and reverse the
gloomy and melancholy situation
of our affairs.

3. Have mercy
upon us, O LORD,
have mercy upon
us;

It is our constant lamenting cry
and prayer, be gracious, be piti-
fully and tenderly affected to us,
most

* Some interpret *eyes to the hand* to signify *under chastise-
ment*, and importuning mercy.

SECT. 96. most merciful LORD, for the contumelies and insults of our haughty enemies have quite surfeited us; to that degree that we are not able to suffer any more of them.

PSALM
cxxxiii. 3.

us; for we are exceedingly filled with contempt.

4 Our hearts are indeed full, and we are loaded intolerably with the disdain of those who enjoy ease security and plenty; and most violently trampled upon by those who are puffed up with pride and arrogance.

4. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM CXXIV.

A remarkable instance celebrated of the interposition of providence for the deliverance of the Jews. A song of ascents of David.

PSALM cxxiv. 1, 2, and 3.

PSALM cxxiv. 1, 2, 3.

SECT. 96. **A**LL human succour failed—

PSALM cxxiv. 1, 2, and 3. There was no visible prospect of relief, and unless the Eternal GOD had declared in our favour at this time especially, may the *Israelitish* people avow it: I repeat it, for any other interposition besides that of an Almighty and most merciful GOD, at the critical season, when as it seemed all mankind were up in arms against us, the inevitable issue had been our entire overthrow; as a wild beast its prey, or as if the earth had opened, they had utterly destroyed when they attacked us in such formidable numbers and with such a burning indignation.

IF it had not been the LORD, who was on our side, now may Israel say: If it had not been the LORD who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us.

4 At that conjuncture our fate had been certain and irretrievable, as if a sudden inundation had rushed in upon and overwhelmed us: the impe-

3. Then the waters had overwhelmed us, the stream had gone over our soul.

impetuous torrent bore us down, and buried us in the deep. SECT. 96.

5. Then the proud waters had gone over our soul.

Then nothing of visible succour could prevent our total extirpation, any more than save a vessel which the swelling waves of a tempestuous sea, have cast it on the sands or split it against the rocks. PSALM CXXIV. 4, 5.

6. Blessed be the LORD, who hath not given us as a prey to their teeth.

Let us all that is possible celebrate the inexpressible goodness and mercy of the Ever-blessed GOD, who hath not suffered us to fall a sacrifice to their whetted teeth and most ravenous savage fury.

7. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.

Our escape is equally out of the bounds of human probability, as that of a weak bird's is from a fowler's entangling net or strongest gin breaking: however, to our unspeakable joy, the seemingly fatal snare is broken, their dreadful scheme defeated, and we are wonderfully preserved when we were upon the brink of destruction.

8. Our help is in the name of the LORD, who made heaven and earth.

Our constant dependance, as well as the author of particular deliverances, is plainly no other than the Ever-living and true GOD, who is possessed of infinite perfection and an universal sovereignty.

PSALM CXXV.

Steadiness to duty the ground of relief and security. Prayer for the good and upright. Threat'nings denounced against the incorrigible and impenitent. A song of ascents.

PSALM CXXV. 1.

PSALM CXXV. 1.

THEY that trust in the LORD, shall be as mount Zion, which cannot be removed, but abideth for ever.

THE truly wise and good, who uniformly obey and unservedly confide in Almighty GOD, are perfectly secure in this conduct; as mount Zion stands upon a most solid SECT. 96.
PSALM CXXV. 1.

SECT. 96. solid foundation, and cannot by
 any human power be shaken from
 its basis; so in a conscious integrity will they for ever experience
 a stable and immovable support.

PSALM
 CXXV. 1.

2 As the city *Jerusalem* derives its natural defence and visible safety from the peculiar happiness of its situation, and the sheltering hills that surround it; so the righteous an infallible and eternal preservation from the divine protection; or the ministers of his providence, which perpetually inviron and defend them.

3 At some particular seasons he may suffer the ungodly to prevail over and the tyrannical oppress his faithful servants: but they shall not always have it in their power to trample upon them; nor their condition remain at their option to assign them a very distressed one: lest the most upright and resigned should at length grow impatient, seek redress by indirect measures, or fall in with the general torrent of prevailing impiety and immorality.

4 In the course of thy kind providence, most bountiful GOD, vouchsafe every thing that is fitting and contributing to their prosperity and happiness, whose desires as to themselves are moderate, and who will make a proper liberal use of thy favours; even to them whose affections and inclinations decline not from the direct plain rule of truth and virtue.

5 As for such as deviate from it, into the winding distorted ways of ungodliness and impenitency; the

LORD

2. As the mountains are round about Jerusalem, so the LORD is round about his people, from hence forth even for ever.

3. For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4. Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5. As for such as turn aside unto their crooked ways, the LORD

LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

LORD shall in the judgment of the last day make them to go forth, or command them to depart with the workers of iniquity at large to a state of condemnation and misery: whereas *Israelites* indeed in whom is no guile shall enjoy temporal and eternal felicity.

SECT. 96.

P S A L M

CXXV. 5.

P S A L M CXXVI. S E C T. XCVII.

The happiness of recovered liberty, illustrated in several beautiful smiles. A song of ascents. The author supposed to be Esdras. The occasion, the return of the Jews from the Babylonish captivity.

P S A L M CXXVI. 1.

P S A L M CXXVI. 1.

WHEN the LORD turned again the captivity of Sion, we were like them that dream.

WHEN at length after a tedious servitude, it pleased Almighty GOD, as was foretold by his prophets, to reverse the heavy calamities which for our manifold offences had happened to our city and nation, and to return our exiled people to their native land; we were truly like those who suddenly recover from a most threat'ning indisposition: or had seen only in a vision rather than actually succeeded to such change of circumstances.

SECT. 97.

P S A L M

CXXVI. 1.

2. ¶ Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the LORD hath done great things for them.

Such different scenes and so unexpected could not but throw us into transports, fill our mouths and entire aspect with an extreme merriment, and our tongues with psalms of unfeigned gratitude: heathens in general on the occasion remarked to the honour of our GOD, that his providence had appeared most conspicuously in favour of

¶ Then from that moment, never before.

SECT. 97. of the *Israelites*, whom they had reckoned abandoned thereby.

PSALM
CXXVI. 2, 3.

There observation is not groundless, there is abundant proof for it, the Eternal GOD hath indeed displayed an astonishing providence and benevolence for our advantage: whereof we are truly sensible, and in which we shew an unusual satisfaction and gladness.

4 This extraordinary mercy, Ever-blessed GOD, of liberty after so long and dispiriting a bondage, revives and invigorates us, as streams or pools of water to the fainting traveller in the dry and thirsty south.

5 We may very justly apply that proverbial expression or comparison—saying, they who sow in tears of affliction and anxiety lest all their expence and labour should produce nothing; shall in time of harvest reap with the greater joy being the more surprizing the richest crops.

6 He that with measured steps goeth over his plowed land, drawing or sowing under great concern out of his hanging basket the most valuable seed; shall doubtless in the time of reaping and gathering return from the same land rejoicing at the plentiful increase, and bringing home heavy sheaves: so after a certain season of oppression and lamen-

3. The LORD hath done great things for us: *whereof* we are glad.


4. Turn again our captivity, O LORD, as the ² streams in the south.

5. They that sow in tears, shall reap in joy.

6. He that goeth forth and weepeth, bearing ^a precious seed, shall doubtless come again with rejoicing bringing his sheaves *with him*.

² *Streams, &c.* is supposed to refer to the torrents in *Arabia*, described *Job vi.* or the overflowings of the *Nile*; which happen at certain seasons.

^a מִשְׁבָּר may be interpreted *basket*, or *seed-hopper* hanging before the sower.

lamentation we are now happily SECT. 97.
restored to our native country in 
joy and triumph. PSALM
CXXVI. 6.


P S A L M CXXVII.

*Rise of families and safety of towns not meerly the effect
of human means, but of divine providence. His people's
happinefs in these instances without their undue solicitude.
A song of ascents. The author, as is supposed, Solomon.*

P S A L M CXXVII. I.

P S A L M CXXVII. I.

EXcept the LORD
build the house,
they labour in vain
that build it: except
the LORD keep the
city, the watchman
waketh but in vain.

WHatever other dependencies SECT. 97.
at the neglect hereof pre- 
sumptuous vain men have created PSALM
to themselves, yet it is indubitably CXXVII. 1.
certain, that if the LORD and great
director of all events, concur not
with man's endeavours to raise a
family, or have a posterity, they
will be to no purpose: if by his
providence he do not protect a city
from dangers and calamities, the
strictest attention of the most vigi-
lant faithful guards will not avail
as to its defence and security.

2. *It is vain for
you to rise up early,
to sit up late, to eat
the bread of sor-
rows: for so he
giveth his beloved
sleep.*

O you sons of avarice or ambi- 2
tion, it answers no end for you,
restless through immoderate care,
to rise to labour before the earliest
dawn, to continue it indefatigably
until the night watches; and to
eat bread procured with aching
hearts sweating brows or sinews at
full stretch: in as much as GOD's
beloved people shall always be more
prosperous and happy, as the effect
only of a regular industry and re-
ligious confidence, enjoying con-
tented minds and peaceful sound
slumbers.

3. Lo, children
are an heritage of
the

Even the most desirable blessing 3
of an hopeful posterity, for whose
benefit
K 2

SECT. 97. benefit any great degree of toil the LORD: *and the*
 must be designed or it can have fruit of the womb
 no meaning, are a kind of possession *is his reward.*

PSALM

cxix. 43.

sions granted men to descend or succeed them that proceed from the kind providence of our common parent: and the noblest effects of the matrimonial relation are his disinterested generous recompence of them who fear and serve him.

4 There is no earthly satisfaction or advantage to be compared to them: feathered shafts or pointed darts in the dextrous hand of a military chief do not more certainly defend him, and repel his enemy, than the active dutiful offspring of men's healthy and vigorous youth.

4. As arrows *are* in the hand of a mighty man: so *are* children of the youth.

5 He may in a high degree felicitate himself, whose quiver is full of this kind of arrows, or whose house to the utmost of his wishes is stocked with obedient sober children: neither he nor they shall be disappointed through delays of their reasonable hopes and put to confusion; but they shall be able to confront their adversaries, and effectually vindicate themselves in courts of judicature from whatever kind of injuries shall be offered them.

5. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

The extraordinary advantages, personal and relative of religious virtue. A song of ascents.

PSALM cxxviii. 1.

PSALM cxxviii. 1.

SECT. 97.

PSALM

cxviii. 1.

Whatever he is otherwise, every man without exception derives to himself the noblest prospects

Blessed *is* every one *that* feareth the LORD: that walketh in his ways.

spects of solid satisfaction and lasting happiness, who is a constant worshipper and faithful servant of the ever-living God: whose course of life is regulated according to his laws. SECT. 97.
PSALM
CXXVIII. 1.

2. For thou shalt eat the labour of thine hands: happy shalt thou be and it shall be well with thee.

To instance in particulars which can hardly be wanting in any state and which comprise the most substantial blessings; under the divine protection you yourself, and not a stranger, shall peaceably enjoy the constant fruits of your regular industry: thrice happy you! your real necessities will be supplied, and not improbably, many desirable conveniencies added.

3. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like ^b olive plants round about thy table.

As a most fruitful vine, with its spreading branches and teeming clusters on the out-side of your house, ordinarily so fecund shall your wife be within doors: your children as so many young olives, or ever-greens surrounding it shall give to your table the highest embellishment, beauty, and dignity.

4. Behold, that thus shall the man be blessed that feareth the LORD,

It has demonstrably appeared in ⁴ numberless instances, that the upright and pious man hath been thus remarkably favoured by an indulgent providence: and the same may probably happen, though it is not positively insured to all without exception, to every one of this stamp and character:

5. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

The peculiar guardian of mount Zion, and governour of the whole creation shall reward your homage paid to him in his sanctuary there,
K 3 with

^b Allusion to their entertainments in eastern countries, which were in yards and gardens under the shades of olive-trees and others. Gen. xviii. 4. Esch. i. 5.

SECT. 97. with especial favours and blessings:
 and which must afford an extreme
 pleasure to every true patriot, you
 shall behold and share in the peace
 and prosperity of *Jerusalem* through
 the whole course of your life.

6 Which life in ordinary may be
 expected to be an exceeding long
 one; and that you shall see with
 pleasure several generations de-
 scended from you: and the whole
Israelitish nation distinguished for
 all instances and the highest degrees
 of secular happiness.

6. Yea, thou shalt
 see thy children's
 children, and peace
 upon Israel.

PSALM CXXIX. SECT. XCVIII.

*Dangers and afflictions of the Israelites from their ene-
 mies. Their disappointment as to their total destruction.
 Due chastisement and misery wished them in their turn.
 A song of ascents. The author supposed to be Ezra:
 the occasion the return from captivity.*

PSALM CXXIX. I.

SECT. 98. **I**N a multiplicity of growing in-
 stances have our enemies, as
 binding us in bundles, greatly
 harrassed and distressed us, from
 the very infancy of our state, and
 coming out of *Egypt*; may the
 children of *Israel* at this particular
 season very properly declare to the
 whole world:

2 I repeat it, times without num-
 ber our adversaries have reduced
 us to the greatest straits and diffi-
 culties, from the first founding of
 our civil and religious constitution:
 yet they have not so far prevailed
 as to extinguish our names, or
 utterly subvert our nation that we
 should no longer be a people.

PSALM CXXIX. I.

MANY a time
 have they af-
 flicted me from my
 youth, may Israel
 now say:

2. Many a time
 have thy afflicted me
 from my youth: yet
 they have not pre-
 vailed against me.

As

3. *c* The plowers
plowed upon my
back: they made
long their furrows.

As if we had been perfect abjects or the most abandoned slaves, they have in the cruellest manner scourged our naked bodies; with heavy stripes they have made long wheals upon our backs. SECT. 98.
PSALM
CXXIX. 3.

4. The LORD is
righteous: he hath
cut asunder the cords
of the wicked.

Notwithstanding their height of 4
tyranny, and our low estate of sub-
jection and misery, a most just and
merciful GOD hath been gracious
to us; as cutting their cords hath
frustrated their wicked designs,
divested them of their perverted
power, and delivered us from af-
fliction and oppression.

5. Let them all
be confounded and
turned back, that
hate Zion.

Thus let it ever happen to all 5
those who bear ill will to our
church and nation, and if they had
the ability would extirpate them;
that they be disappointed in their
views, and be forced to retreat
from their projects and enterprizes
full of shame, disorder and con-
fusion.

6. Let them be as
the grass upon the ^d
house-tops, which
withereth afore it
groweth up.

Of their own accord and with- 6
out any formal enemies let them
fade away, like the grass on the
tops of houses: which withereth
before
K 4

c Plowers, some interpret of the *Babylonians*, literally plowing up mount *Zion*. Is it not rather to be understood of scourging, and cords mentioned in the next verse the instruments they used in doing it?

^d As has been already noted houses among the orientals were built with flat plain roofs: and *Maundrell* supposes an allusion here to the particular manner of the country people in gathering their corn; which they plucked up by hand-fuls from the roots, that they might lose none of the straw; which is generally very short, and necessary for the support of their cattle, being made as hay here. And tho' mention is made in the next ver. of a mower, yet he being such as fills not his hand, this rather confirms the former sense. *Groweth*, *Ainsworth* interprets *draweth out the sickle* as a sword from its sheath.

SECT. 98. before it ever groweth to any maturity ; or of itself declines and dies, before it is, as other grafs, plucked shorne or mowed.

PSALM
CXXX. 6.

7 When it happens that he who reapeth other crops, whether by pulling up by the roots or putting in the sickle or the scythe, filleth not his hand with it ; nor has he that is employed in gathering or binding sheaves, occasion to raise it up to his breast in order to bind or carry it.

8 There is no occasion moreover as to these short-lived productions for the common form of salutation or wishes of success bestowed by passengers on reapers, such as the Almighty prosper your undertaking ; we wish heaven's blessing to attend your labour.

7. Wherewith the mower filleth not his hand ; nor he that bindeth sheaves, his bosom.

8. Neither do they which go by, say the blessing of the LORD be upon you : we bless you in the name of the LORD.

PSALM CXXX.

Earnest prayer for the remission of sins. Hopes conceived from the certainty of the divine mercy. Encouragement to the house of Israel to trust in this. A song of ascents. Not improbably composed in the time of the captivity.

PSALM CXXX. I.

SECT. 98.

PSALM
CXXX. 1.

FROM an abyfs of misery, or a condition of the most deplorable adversity, O my GOD and Father, I have raised the loudest outcries to thee for succour and mercy.

2 O thou grand basis and support of the universe, regard, I most humbly beseech thee, my complaining voice ; declare by the event, that thou hast graciously inclined thine ears to hear, and thy good

PSALM CXXX. I.

OUT of the depths have I cried unto thee, O LORD.

2. LORD, hear my voice ; let thine ears be attentive to the voice of my supplications.

good providence to answer what SECT. 98.
 with a most tender supplicating
 spirit I have addressed to thee. PSALM

3. If thou, LORD,
 shouldest mark ini-
 quities: O LORD,
 who shall stand?

As to revolts of our affections
 from thy law and deviations from
 duty, if thou shouldst strictly ani-
 madvert upon in order to punish
 them: O eternal LORD GOD,
 which of our imperfect offending
 race can appear in thy presence,
 stand the test of thy judgment, or
 possibly be secure from thy most
 terrible resentment.

4. But *there is* for-
 giveness with thee:
 that thou mayest be
 feared.

On the contrary, no maxim is 4
 more certain and undoubted, than
 thy natural propitiousness and ex-
 treme readiness to pardon the
 humble and penitent; that fallible
 creatures may be encouraged to
 return to their obedience; never
 continue in sin from any unreason-
 able fear, or frantick wild despair
 of obtaining mercy for their irre-
 vocable past mistakes.

5. I wait for the
 LORD, my soul doth
 wait; and in his
 word do I hope.

I direct my most earnest expect- 5
 tations to their true object the ever-
 living GOD, for his favourable re-
 gard; with a becoming patience I
 am most steadily intent upon his
 kind providence to effect in due
 time something to my advantage:
 and though I have been exercised
 with tedious delays and many dis-
 appointments, do still trust in his
 perfections and the declarations of
 his word, that whatever is expected
 upon the reasonable ground of his
 certain promise, shall in its proper
 season be accomplished.

6. My soul wait-
 eth for the LORD,
 more than they
 that

My full conviction and impres- 6
 sive sense of my entire dependance
 for support on the Almighty are
 exceeding

SECT. 98. exceeding evident; for the priests in the temple, or the guards upon the tower rise not more early to officiate, or hasten not with greater expedition to their respective watches than I do to offer up my constant addresses: I repeat it they are not more regular and fixed in performing by turns their respective offices, than I am punctual to my course of daily homage.

PSALM
CXX. 6.

that ^e watch for the morning; *I say, more than they that watch for the morning.*

7 The like unremitted assiduity, and unvaried constancy of religious service and confidence would I earnestly recommend to all the children of *Israel*: there is a rational solid foundation for reposing an absolute trust in the Almighty and Eternal Being: for with his other unchangeable attributes there is an inconceivable beneficence, and such boundless mercy as extends to deliver from all imaginable dangers and miseries.

7. Let Israel hope in the LORD: for with the LORD *there is* mercy: and with him *is* plenteous redemption.

8 This the sincerely penitent and reformed *Israelites* shall happily experience: and upon their future obedience shall be fully discharged from all those punishments and calamities to which their past irregularities had exposed them.

8. And he shall redeem Israel from all his iniquities.

^e Alluding as is supposed to the priests who officiated in their turns: or rather to their officers who were stationed on some eminence or tower to observe the first appearance of day-break; the manner of which is described in the *Talmud*, *Cod Joma*. It is farther observable, that in the *Old Testament* only *three* watches are mentioned, consisting each of four hours: in the *new four*, an innovation probably introduced by the *Romans*, and entitled *evening, midnight, cock-crowing* and *morning*. See *Matt.* xiv. 25. *Mark* xiii. 35.

PSALM CXXXI. SECT. XCIX.

Profession of meekness simplicity and innocence as to all the views of arrogance and ambition. Perfect reliance on the Almighty recommended. A psalm of ascents. The author David. And the occasion probably some suggestions, that during Saul's reign he was aspiring to the kingdom.

PSALM CXXXI. I.

PSALM CXXXI. I.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.

3. Let Israel hope in the LORD, from henceforth and for ever.

WHatever has been insinuated by mine enemies to my prejudice on this head before men, I can and do appeal, All-discerning GOD, to thee, that my mind is not elated with vain and foolish arrogance, nor mine eyes looking above others with an haughty disdain of them: I do not rashly and presumptuously embark in affairs that are beyond my abilities; which I cannot comprehend, or that suit not my obscure station.

But it is certain and what I am conscious of, that the arguments of religion, humility, and moderation have smoothed and cleared my mind from all roughness of discontent and impatience with my condition: I have truly silenced and calmed my passions into a submission or resignation, like that of an infant just capable of digesting more substantial food than his mother's milk: my temper and spirit is as free from all the workings of emulation or secular ambition, and I am equally disposed to a state of dependance and obedience as a child newly weaned from the breast.

After my example let the whole *Israelitish* nation learn to pitch their desires low as to worldly advantages:

SECT. 99.
PSALM
CXXXI. I.

SECT. 99. tages: and that they may not be disappointed, fix their sole hopes
PSALM of consummate happiness in the
CXXXI. 1. divine favour, from this time forward throughout all ages.

P S A L M CXXXII.

David's character and merit pleaded for a blessing upon the temple at Jerusalem. His solemn engagement to build one. The ark removed thither. Promises, to David, and his royal offspring of perpetually reigning: to Zion of various mercies and favours. A song of ascents. The author probably Solomon: the occasion the introduction of the ark into the temple.

P S A L M CXXXII. I.

P S A L M CXXXII. I.

SECT. 99. **O** Thou who shewest mercy unto thousands of them that love thee, be pleased by signal and interesting events in favour of his descendants to express thy kind remembrance of *David*: his testimony to the true religion; and exercises of piety meekness and patience correspondent to thy laws, in the most exalted station.

LORD, remember David, and all his afflictions.

2 How he gave the strongest positive assurance of a solemn adjuration, that he would execute a design he had formed in honour of the great **JEHOVAH**: and entered into a voluntary determinate engagement respecting that most puissant **GOD**, whom the house of **JACOB** truly worships.

2. How he swore unto the **LORD**, and vowed unto the mighty God of **Jacob**.

3, 4 and 5 Piously declaring—In as much as it hath pleased the ever-blessed **GOD** to settle me on a throne and enable me to build an house of cedar: let me never enjoy any happiness in those advantages, whereof I should indeed be unworthy, if I
 fix

3, 4 and 5. Surely I will not come into the tabernacle of my house, nor go up into my bed: I will not give sleep to mine eyes, or slumber to mine eyelids,

lids; Until I find out
a place for the LORD,
an habitation for the
mighty God of Jacob.

fix my residence in the moveable SECT. 99:
habitation of my new-built palace; PSALM
or ascend to the bedstead or couch cxxxii. 3i
spread with splendid clothes for me
to rest on; if I allow mine eyes
sound sleep, or the least drowsiness
to mine eye-lids; before I have
found out a proper place, which it
has not at present, for the ark of
the LORD to be stationed in: a
regular fixed abode for the symbols
of the presence of *Israel's* Almighty
governour and protector.

6. Lo, we heard
of it at Ephrata: we
found it in the ^f
fields of the wood.

There was a prevailing report, 6
that *Shiloh*, in the tribe of *Ephraim*
by virtue of an ancient prescription
was still to retain the ark, and con-
sequently the temple to stand there:
but now we have found by in-
fallible tokens to the contrary, even
by the direction of an angel, that
mount *Zion* was to be the place
in the woods or foresty parts, where
the temple is actually now erected.

7. We will go in-
to his tabernacles:
we will worship at
his foot-stool.

Without the least scruple as to 7
the propriety of the situation, let
us therefore enter into the sacred
tabernacle; which *David* was so
anxious to provide for entertaining
these awful emblems: with the
humblest reverence let us fall down
before them as a kind of foot-stool
for the Almighty; take them up
and carry them into the temple.

8. Arise, O LORD,
into thy rest: thou
and the ark of thy
strength.

We further pray, O thou uni- 8
versal sovereign, that thou wilt be
graciously pleased, as one who a-
risseth

^f By *fields of the wood*, some understand the house of *Ami-
nadab* in the hill of *Kirjath-Jarim*, so called because it was
a city in a woody place, 1 *Sam. vii. 1*. From whence *David*
and all *Israel* resolved solemnly to fetch the ark, and brought
it to the house of *Obed-Edom*, ver. 13.

SECT. 99. riseth to remove from the place he
 { has sojourned in to his settled habi-
 PSALM tation, to be introduced into this
 cxxxiii. 8. house as thy perpetual residence:
 thou in thy own most glorious per-
 son, and the ark whereby thou hast
 so often wonderfully displayed thy
 invincible strength thine immense
 Omnipotence.

9 Let thy priests who now in their
 peculiar habits bear it on their
 shoulders and are to minister daily
 in the sanctuary, as their noblest
 ornaments be adorned with purity
 of manners; virtuous affections,
 and upright lives: and let the *Le-
 vites*, singers, and all truly pious
 persons ever have occasion to exult
 and triumph.

10 And bow unworthy soever his
 successor may be, yet on account of
 thy faithful servant *David*, and the
 promises thou hast made him, deny
 not the humble petition which thy
 own anointed king offers up, nor
 ever reject his prayer.

11 The LORD hath given as posi-
 tive full assurance, as a most solemn
 inviolable oath can do, to *David*
 by an absolute promise which he
 will not recede from; saying, the
 throne shall be confirmed to thy
 family, and an heir sprung from
 thee ascend it after thee.

12 If thine offspring will take care
 to perform the conditions of my
 covenant; and strictly observe the
 laws of everlasting virtue that I
 shall from time to time instruct
 them in; not only they but their
 descendants in a perpetual succe-
 sion shall possess the crown of
Israel.

9. Let thy priests
 be clothed with righ-
 teousness: and let
 thy saints shout for
 joy.

10. For thy ser-
 vant David's sake,
 turn not away the
 face of thine anoint-
 ed.

11. The LORD
 hath sworn in truth
 unto David, he will
 not turn from it; of
 the fruit of thy body
 will I set upon thy
 throne.

12. If thy chil-
 dren will keep my
 covenant and my
 testimony that I shall
 teach them; their
 children also shall sit
 upon thy throne for
 evermore.

13. For the LORD hath chosen Zion: he hath desired it for his habitation.

For the LORD in his choice hath given preference to the royal city *Zion*, or to the mountain contiguous to it; he hath expressed a strong affection or earnest desire that it should be the place of his settled residence.

SECT. 99.
PSALM
CXXII. 13.

14. This is my rest for ever: here will I dwell, for I have desired it.

In express terms declaring—here shall the ark of my covenant for ever rest: I determine upon this peculiar situation as my fixed dwelling; for it is perfectly suitable for my purposes and most acceptable to me.

15. I will abundantly bless her & provision: I will satisfy her poor with bread.

For the accommodation of her inhabitants I will greatly increase all kinds of the richest provision; and afford more than is sufficient of all real necessities to people in the lowest stations and circumstances.

16. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Farther, those employed in things sacred shall be entirely happy in the enjoyment of all the blessings of my good providence: and whoever are proper objects of my regard, or truly virtuous and holy shall to that degree partake of it, as to have occasion to express their joy and gratitude in triumphant songs or the loudest acclamations.

17. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

In the same distinguished place, will I exalt above all others the royal house of *David*; the dignity, power, and glory thereof shall shine forth; and as a lamp that is kept continually burning, I have appointed

* *Provision*, the *Heb.* signifies venison or that which is taken in hunting.

^b *Salvation*, some interpret oblations or free-will-offerings, which had been vowed as expressions of thankfulness.

^c *Lamp*, alluding to the ever-burning lamp of the temple.

SECT. 99. pointed in successive order to regal authority an illustrious personage of that line throughout all generations.

PSALM cxxxii. 17.

18 His obstinate and implacable enemies will I reduce to a condition of the most sordid entire and despicable meanness: but his crown and kingdom, like a flower in the perfection of its vegetable beauty, shall ever appear in a state of the most flourishing prosperity.

18. His enemies will I clothe with shame: but upon himself shall his crown flourish.

P S A L M CXXXIII.

The importance and advantage of prevailing brotherly kindness and unanimity, illustrated in two beautiful similes. A song of ascents. The author supposed to be David. The occasion the union of Israel and Judah after Absalom's rebellion. See 2 Sam. xix. 14.

PSALM cxxxiii. 1.

SECT. 99. LET it never be forgotten, how reasonable in themselves and of what consequence to their happiness an union of good affections and mutual correspondence of all kind offices are amongst those who happen to be connected or related as members of one and the same family nation or profession.

PSALM cxxxiii. 1.

2 This mutual affection, or unfeigned prevailing inclination to promote each others happiness, for its excellence efficacy and the unspeakable pleasure it produces, may properly be compared to the costly unctuous composition usually poured upon the head in consecration to the office of high-priest, that diffusing its fragrance ran down upon the beard, even the beard of anointed

PSALM cxxxiii. 1.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity.

2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

anointed *Aaron*; which descended to the collar of his garment, or neck of his ephod.

SECT. 99.

P S A L M

CXXXIII. 2.

3. As the dew of [†] *Hermon*, and as the dew that descended upon the mountains of *Sion*; for there the LORD commanded the blessing, even life for evermore.

It truly resembles the numerous drops of refreshing dew upon mount *Hermon*; which said dew falls in like plenty and to the same effect of fertility on the mountains of *Zion*: thus the greatest advantages arise from unanimity and harmony: for where these with all other virtuous qualities operate and abound, the great and good parent of all hath determined to shew his highest regard, even bestow everlasting happiness.

P S A L M CXXXIV. SECT. C.

The priests exhorted to their pious labour of thanksgiving and prayer. The devout exhorter dismissed with a blessing. A song of ascents.

P S A L M CXXXIV. 1.

P S A L M CXXXIV. 1.

BEHOLD, blest the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

AT TEND to the grateful occasion of unnumbered favours, and celebrate GOD's praises, all you who are appropriated to these sacred services: who as your important charge constantly wait upon the LORD, with the utmost reverence to worship him in his tabernacle.

SECT. 100.

P S A L M

CXXXIV. 1.

2. Lift up your hands in the sanctuary;

As a token of inward purity and fervent sincere piety, with clean up-lifted

[†] *Maundrel* in his travels informs us that he had not only a distant view of this mount, but that in the old village and good kane near which he lodged, he very sensibly felt the dew of *Hermon*, their tents being as wet with it as if it had rained all night. See likewise *Univ. Hist.* Vol. II. p. 400.

¹ *Eben Ezra* observes, that the high-priest only sat in the temple, the rest ever used the posture of standing.

SECT. 100. **U**plifted hands offer your supplications in the sanctuary, and express the highest esteem and regard for the most bountiful eternal Being.

PSALM
CXXXIV. 2.

3 In return for these your thankful acknowledgments, may the LORD and maker of the universe, as issuing from his holy place, crown your homage there with his kind acceptance and all possible happiness.

3. The LORD that made heaven and earth, bless thee out of Zion.

PSALM CXXXV.

Ministers of the sanctuary excited to offer up thanksgivings and adorations. Those only due tributes for God's goodness and a reasonable delightful service. His particular favours to Israel. His supreme greatness. Instances of his matchless power and providence. Astonishing events respecting Egypt and other nations. His immutability and eternity. His justice, clemency, and mercy, his people's hope. Eminently distinguished from idols. All orders of Israelites solicited to pay him homage. Title, Praise ye the LORD.

PSALM CXXXV. I.

PSALM CXXXV. I.

SECT. 100. **E**XTOL him who liveth and reigneth for ever. Magnify the distinguishing titles of the only true GOD: O all you who profess to worship him, or are peculiarly devoted to his service, render the attributes of the self-existent and independent JEHOVAH, most illustrious and glorious in the esteem of all men.

PSALM
CXXXV. 1.

2 You whose office or province it is to wait upon the LORD in the returning duties of his temple homage: or who frequent the courts of this sacred structure with designs to offer up your humble and ardent supplications.

PRAISE ye the LORD, praise ye the name of the LORD, praise him, O ye servants of the LORD.

2. Ye that stand in the house of the LORD, in the courts of the house of our God.

Raise

3. Praise ye the LORD, for the LORD is good: sing praises unto his name for it is pleasant.

Raise the subject of Deity in the adoring view of the whole species to the utmost degree of grandeur and sublimity; for the most high God is inexpressibly liberal, even unbounded in beneficence: display his eminent attributes in their genuine true lustre and magnificence, for nothing can afford the mind so exquisite a pleasure so noble an improvement.

SECT. 100
PSALM
CXXXV. 3.

4. For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

His promiscuous universal favours richly merit universal gratitude; but the LORD who is good to all hath conferred especial obligations on *Jacob* and his descendants; in preference to all mankind besides he hath selected them for himself, to retain his true name and preserve his pure homage: and the children of *Israel*, like the treasure of kings, to be the objects of his peculiar care and constant protection.

5. For I know that the LORD is great, and that our LORD is above all gods.

There is reasonable ground for his most exalted praises, for I am fully satisfied, that the LORD is not only good and desirous to promote happiness, but perfect in all excellence: in every respect worthy of the highest esteem and reverence: and that our grand support infinitely transcends in authority and glory all that are stiled gods, possess dominion or are regarded with veneration, whether in earth or heaven.

6. Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

His manifold works which he has done and is continually performing throughout the creation plainly declare this: for whatever in any past periods from everlasting he was inclined to effect, he doubt-

SECT. 100.

PSALM
CXXXV. 6.

less did instantly effect in the celestial orbs, or on this earthly ball; amongst the visible collections of waters, and in the latent reservoirs of them; or the general mixture and grand chaos of elements.

7 Conformably to the laws of his most efficacious providence, he causeth the vapours which constitute meteors clouds, &c. to arise from every quarter even from the utmost extremities of this whole earth: he formeth and directeth the exhalations of thunder and lightning so as to accompany and precipitate the showers of rain, yet neither exhaust nor be extinguished by them: as out of repositories, or store-houses he issues forth the wind, to execute his orders with its fanning breezes or most furious blasts.

8 And as to his providential favours to our ancestors in a most oppressed state; to procure their deliverance, he inflicted the heavy calamity on *Egypt*, of giving a fatal stroke in one night to all the first-born or choicest and best both of man and beast.

9 He dispatched *Moses* and *Aaron* to perform works, as credentials of their mission, enough extraordinary to procure attention; which penetrated to the heart of thy kingdom, O *Egypt*; were sensibly felt by the petrified *Pharaoh*, and sadly lamented by all his ruined subjects and vassals.

10 When they became ripe for destruction, he moreover laid waste populous countries, and smote with the edge of the sword monarchs,
whose

7. He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treasures.

8. Who smote the first-born of Egypt, both of man and beast.

9. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10. Who smote great nations, and slew mighty kings.

whose superior force compared to SECT. 190.
the children of *Israel*, might have
promised them victory: PSALM

11. *Sihon* king of
the Amorites, and
Og king of *Bashan*,
and all the king-
doms of *Canaan*.

Particularly, *Sihon* a potent CXXXV. 10,
Amorite prince descended from *Ham* ^{11.}
and *Canaan*; and *Og*, the gigantick
king of *Bashan*, who opposed the
Israelites's entrance into the pro-
mised land; and all that possessed
territory or claimed dominion in
the land of *Canaan*.

12. And gave their
land for an heritage,
an heritage unto
Israel his people.

The LORD of the whole earth ¹²
gave his people *Israel*, this forfeited
pleasant and fertile country to de-
scend as a rich and noble inheri-
tance to their posterity, from gene-
ration to generation.

13. Thy name, O
LORD, endureth for
ever, and thy me-
morial, O LORD,
throughout all gene-
rations.

Thine eminent distinction, Inde- ¹³
pendant and eternal Deity, above
all rival false gods stands unalter-
ably established; and the glorious
events which display the supremacy
of thy wisdom, power, and good-
ness, will in proper memorials be
transmitted through all ages to the
latest posterity.

14. For the LORD
will ^m judge his
people, and he will
repent himself con-
cerning his servants.

For though the LORD may ¹⁴
sometimes see occasion to correct,
and for their sins does suffer their
enemies to distress them; yet when
his people truly repent he will
avenge them of their adversaries;
and change the course of his dispen-
sations respecting his servants;
abate their punishment, or make
their sorrows and troubles wholly
to cease.

L 3

A:

^m 11 signifies not only to judge or give sentence; but to contend in courts of judicature: and likewise to stand by or defend as an advocate: to patronize or take one's part. See Gen. xxx. 6. Deut. xxxii. 36. Psalm cxl. 12.

SECT. 100.

PSALM

CXXXV. 15.

As to heathen idols they cannot support their most unreserved votaries; for they are absolutely destitute of all ability; sense, life, or self-motion: being only metal, gold, or silver, in the fashion that men's art and hands have given them.

16 They are only inanimate representations or meer lifeless images; having the form of human mouths but never uttering the least articulate sound: the similitude of eyes but not distinguishing betwixt the most different sensible objects.

17 They have indeed the appearance of ears, but they cannot hear so as to be informed of the wants of their votaries: and though they have noses, yet no breath of life passes through them; or they have no sensation of smell in their nostrils.

18 They who are so deluded as, departing from the living and true GOD, to contrive and fashion them for objects of worship, shall some time as to any satisfaction or advantage of existence be like them: and whoever is so absurd as to trust in them will certainly be disappointed, for they cannot afford any degree, of help and happiness.

19 Detesting all these religious fooleries and dotages, direct your homage, O ye posterity of the truly pious and upright *Jacob*, to its sole supreme object the self-existent Deity; O ye successors of the high-priest *Aaron*, as your peculiar province, distinguish with the most exalted praises the most high GOD.

15. The idols of the heathen are silver and gold, the work of men's hands.

16. They have mouths, but they speak not; eyes have they, but they see not.

17. They have ears, but they hear not; neither is there any breath in their mouths.

18. They that make them are like unto them: so is every one that trusteth in them.

19. Bless the LORD, O house of Israel: bless the LORD, O house of Aaron.

20. Bless the LORD,
O house of Levi; ye
that fear the LORD,
bless the LORD.

In elevated strains, O ye sacred
descendants from the patriarch *Levi*,
magnify the unrivalled and eternal
JEHOVAH: whatever be your
tribe or family, connexion or re-
lation, order or rank, all you who
profess true religion and are under
the influence of its precepts, join in
celebrating the common LORD of
the whole creation.

SECT. 100.
PSALM
CXXXV. 20.

21. Blessed be the
LORD out of Zion,
which dwelleth at
Jerusalem. Praise ye
the LORD.

Out of the tabernacle on mount
Sion, with the utmost solemnity let
adorations and thanksgivings con-
stantly ascend to GOD's honour;
who though he fills all places, by
the symbols of his presence there
hath shewed a peculiar regard to
Jerusalem. Let the Infinite Ma-
jesty be addressed with acknow-
ledgments of his most illustrious
character and boundless excellence.

PSALM CXXXVI. SECT. CI.

*Divine goodness and beneficence displayed in his works a
noble incentive to admire and adore him. Particularly,
in the creation, and in providential favours to the
Israelites.*

PSALM CXXXVI. I.

O Give thanks
unto the Lord,
for he is good: for
his mercy endureth
for ever.

PSALM CXXXVI. I.

O You constant beneficiaries of
heaven and providence, con-
fess your obligations with truly
grateful hearts; for an inexpressible
goodness attends the various dis-
plays of divine power and wisdom;
and his disinterested unmerited
beneficence is permanent and
eternal.

SECT. 101.
PSALM
CXXXVI. I.

L 4

On

ⁿ The title of this psalm as well as several others is sup-
posed to be *hallelujah*, which ought to have been placed at
the head of it; but through the fault of some hasty tran-
scriber happens to be the last clause of the foregoing one.

SECT. ICI.

PSALM

CXXXVI. 2.

On no account ever be wanting to express the sincerest thankfulness and the profoundest reverence for the only one independent and supreme Deity: who presides absolutely over all that are called gods, whether in earth or heaven: for his clemency and mercy, like himself are Infinite and Unchangeable.

3 Freely recognize your peculiar extreme happiness in relying upon the grand basis and unshaken support of the universe, whereon all subordinate ones are necessarily dependent: for to confide in him is to rest upon the alone center of all perfection and benevolence.

4 Direct your highest homage to him who is supremely excellent: the effects of whose Omnipotence are important, astonishing, and impracticable by any other agency: for all his operations are equally instances of the immensity of his power and of his loving-kindness.

5 To his eternal honour who with a consummate wisdom, contrived fashioned and adjusted the starry orbs and planetary system in the exalted heavens: for there is a most orderly disposition and certain uniform direction of goodness to happiness running through all his works.

6 To his universal praise who hath extended far and wide the surface of the earth above the waters, which are specifically lighter: and in thus constituting it a suitable fixed habitation for mankind, as likewise for the cattle upon a thousand hills, hath expressed an amazing goodwill and mercy.

2. O give thanks unto the God of gods; for his mercy *endureth* for ever.

3. O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4. To him who alone doeth great wonders: for his mercy *endureth* for ever.

5. To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6. To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

To

7. To him that made great lights: for his mercy endureth for ever.

To his unspeakable dignity and glory, who freely imparted to the two great lights of heaven their being, stations, and all their influences: for his favour and bounty every where shine with an undiminished lustre.

SECT. 101.

PSALM CXXXVI. 7.

8. The sun to rule by day: for his mercy endureth for ever.

Namely, the splendid sun to preside over and accommodate the day-time with all convenient light and heat: for in this illustrious benefit to the whole system appears the maker's infinite liberality.

9. The moon and stars to rule by night: for his mercy endureth for ever.

The silver moon and glittering stars to follow in their courses, and as it were govern and direct the affairs of night otherwise devoted to gloomy darkness: for there is a regular continuation or perpetual succession of divine blessings.

10. To him that smote Egypt in their first-born: for his mercy endureth for ever.

To his eternal exaltation on account both of his general laws of kindness, and of his particular regard to the children of *Israel*, in releasing them from *Egyptian* bondage; by a decisive stroke, after a series of dreadful miracles, in the death of all their first-born. For his extraordinary benignity is constant and lasting.

11. And brought out *Israel* from among them: for his mercy endureth for ever.

And effectually asserting their liberty by removing the *Israelites* out of that country to a different one: for his affection and benevolence are certain and eternal.

12. With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

With an undoubted almighty power, and a most conspicuous resolute exertion of it, by means of that ten fold vengeance to deliver his servants and chastise their enemies: for his tender compassions are steadfast and immutable.

SECT. 101. Raise lasting memorials to his honour, who as it were cutting them asunder, separated into two divisions the waters of the Red-sea, to provide a wonderful way for his people's passage: neither can there be any possible emergencies that his power, wisdom, and goodness are not prepared for.

PSALM
cxxxvi. 13.

14 And as on dry ground conducted the *Israelites* through the midst of the waves, standing in heaps on each side like walls: for allelements are alike subject to him, and at pleasure made the instruments of his judgment or mercy.

15 Whereas, he violently agitated and demersed or drowned hardened *Pharaoh* with his precipitate army in the returning torrents of the Red-sea: for there are prodigies in his government to defend the helpless and chastise tyrants, which ought ever to be commemorated.

16 Acknowledge to his endless praise, that it was the same great and good Being, who by a cloud in the day and a pillar of fire by night protected and guided his people's travels, through all the otherwise unsurmountable difficulties of a most unsettled pilgrimage in a barren desert; for no obscurity of places excludes the wonderful displays of his universal providence.

17 Relate the glorious facts with unfeigned homage to him, who decided the fate of arms in our favour, against several potentates who greatly exceeded us in strength and numbers:

13. To him which divided the Red-sea into parts: for his mercy *endureth* for ever.

14. And made Israel to pass thro' the midst of it: for his mercy *endureth* for ever.

15. But^o overthrew Pharaoh and his host in the Red-sea: for his mercy *endureth* for ever.

16. To him which led his people thro' the wilderness: for his mercy *endureth* for ever.

17. To him which smote great kings: for his mercy *endureth* for ever.

^o Overthrew, *Mudge* renders *shook off*, they fell into the sea like a swarm of locusts.

numbers: for he can never be SECT. 101.
otherwise than the greatest and best
of all Beings. PSALM

13. And slew famous kings: for his mercy *endureth* for ever.

And mortally wounded rulers of large dominions who could boast a long train of royal ancestors and signal successes: for no bounds can be fixed to his Omnipotence and benevolence. CXXXVI. 17.

19. Sihon king of the Amorites: for his mercy *endureth* for ever.

Particularly, *Sihon* their sovereign reign at the head of a formidable army of most fierce *Amarites*, for as his strength is invincible, his favour may be depended on as everlasting to them that fear him.

20. And Og the king of Bashan: for his mercy *endureth* for ever.

Og, likewise the gigantick king of fertile *Bashan*, with the lofty troops he commanded: for not the aspect or stature of men, but their virtue and piety engage his regard and eternal mercy.

21. And gave their land for an heritage: for his mercy *endureth* for ever.


And appointed them immediately to succeed to and perpetually possess their rich and pleasant country: for the greatest opposition is unavailing where an all powerful and most bountiful LORD GOD ensures the issue.

22. Even an heritage unto Israel his servant: for his mercy *endureth* for ever.

By such a tenure were they hereafter to belong to his servants the descendants of *Israel*, that they could never be alienated; no other people have property in or lay claim to them: for except the title is forfeited the performance of his promises is both certain and exceeds our highest expectations: and unless his favours are perverted they are never revoked.

23. Who remembered us in our low estate: for his mercy *endureth* for ever.

Who, when we have deserved chastisement, and our feeble hands have hung down, or the situation of our affairs has been greatly distressed

SECT. 101.  tressed: upon our repentance hath
 PSALM signally declared that he remem-
 cxxxvi. 23. bered for our benefit the excellence
 of our ancestors, and his grants to
 them: for judgment is his strange
 work, but mercy his darling at-
 tribute.

24 And however strong the arm or
 heavy the yoke of our enemies,
 with a sudden violence, hath early
 shattered them, and with an high
 hand rescued us: for his Omnipot-
 ence is not only adequate, but his
 goodness inclines him to vanquish
 all opposition to his people's secu-
 rity and happiness.

25 Neither is it exclusively of others
 that his kind providence appears
 concerned for our nation; but his
 constant supplies of necessary suste-
 nance are extended to all mankind;
 and indeed to the whole animal
 creation: for his kindness and
 bounty are commensurate to the
 most enlarged desires, and truly
 exhaustless.

26 In their proportion let the whole
 creation bring in tribute to his
 glory, who originally formed and
 still governs those exalted heavens,
 whose influences of light and
 warmth rains and dews are all in
 common: for he is good to all and
 his tender mercies are over all
 his works.

24. And hath re-
 deemed us from our
 enemies: for his
 mercy *endureth* for
 ever.

25. Who giveth
 food to all flesh: for
 his mercy *endureth*
 for ever.

26. O give thanks
 unto the God of
 heaven: for his mer-
 cy *endureth* for ever.

P S A L M CXXXVII. S E C T. CII.

Jews mourning the loss of Zion on the banks of the rivers of Chaldea. Their captivity and misery insulted. Their solemn vows of patriotism. Imprecation or prediction respecting Edom and Babylon.

P S A L M CXXXVII. I.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2. We hanged our harps upon the willows, in the midst thereof.

3. For there they that carried us away captive, required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion.

4. How shall we sing the LORD's song in a strange land.

P S A L M CXXXVII. I.

IN the marshy land on the banks SECT. 102.
of the rivers of *Babylon*, whither P S A L M
we alas! unhappy people were CXXXVII. I.
carried captive for our manifold
transgressions; there at a distance
from our vines and fig-trees, we
sat down pensive and thoughtful;
indeed melancholy and sorrowful,
the tears springing up in our eyes
when we recollected our former
happiness in our solemn meetings
for publick worship, now no more,
in the temple at *Jerusalem*.

We suspended, as utterly unsuitable to our present circumstances all expressions of mirth or pleasure; and hanged our harps as useless and disagreeable on the interweaved green willows growing by the river's side that runs through the midst of *Babylon*.

For in that state of ruin and captivity, they who had reduced us to it, insulting our misery asked us to give them the harmonious words of a pleasant song: and shew, in the room of howling and lamenting, some tokens of mirth and gaiety: saying, divert us with one or other of those musical entertainments, which you used to perform in your sacred festivals on mount *Zion*.

Why should they expect us, or how can we attempt to tune our harps

SECT. 102.

PSALM

cxxxvii. 4.

harps and voices in compositions drawn up to the honour of the true, in a country where only false gods are worshipped; and customs and manners quite foreign and uncouth to us destitute exiles universally practised.

5 The purpose and language of every *Israelite* surely is what I now declare — If ever I shew so much disregard to the sacred worship once performed within thy walls, O *Jerusalem*, as to employ my right hand in playing on instruments, to give occasion of ridiculing our holy rites to heathen idolaters; from that moment let my right hand be divested of all power to play.

6 And if I do not use my tongue to express the highest esteem for thee as worthy of the most solemn memorials, let my tongue adhere so closely to the roof of my mouth that I can never utter another note: if I give not the preference to *Jerusalem*, and truly extol that blessed place, now desolate but in time to be restored, above every other subject that can be sung or rejoiced in.

7 With a just displeasure at their savage tempers remember, O eternal GOD, the behaviour of our neighbours the *Edomites* in the sad and dismal day of *Jerusalem's* visitation; who openly excited our conquering enemies, of themselves enough inclined, to perfect our destruction: saying, totally demolish; tear up even its foundation.

8 And, O city *Babylon*, thou now triumphest and we are in a state of miserable subjection; but the scene shall

5. If I forget thee, O *Jerusalem*, let my right hand forget *bet cunning*.

6 If I do not remember thee, let my tongue cleave to the roof my mouth; if I prefer not *Jerusalem* above my chief joy.

7. Remember, O LORD, the children of *Edom*, in the day of *Jerusalem*; who said, Rase it, rase it, even to the foundation thereof.

8. O daughter of *Babylon*, who art to be destroyed: happy shall

shall be that re-wardeth thee, as thou hast served us.

shall change; siege shall be laid to thee, and thou shalt be sacked or taken by storm: the *Mede* or *Persian* will do right, who shall fully retaliate upon thee the evils and calamities, which thou hast been the instrument in returning upon us. SECT. 102.
PSALM CXXXVII. 8.

9. Happy *shall be* that taketh and dasheth thy little ones against the stones.

He will only requite thy unpren- cedented most enormous barbarities, who wresteth thy infants from the breasts, and dasheth them in pieces against the ragged rock.

PSALM CXXXVIII.

Some particular deliverance celebrated. The divine author worthy to be universally praised. Expressions of an entire confidence in him. A psalm of David.

PSALM CXXXVIII. I.

PSALM CXXXVIII. I.

I Will praise thee with my whole heart, before the gods, will I sing praise unto thee.

I Will recognize thy benefits and celebrate thy praises with the utmost exertions of every rational faculty and affection thou hast endowed me with: in presence of the greatest lords of this world, and even as vying with angels, will I sing how great and how good are all thy ways. SECT. 102.
PSALM CXXXVIII. 1.

2. I will worship towards thy holy temple, and praise thy name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name.

I will bow low in token of the profoundest reverence, looking steadfastly towards that sacred tabernacle, where the ark is placed; and warmed with the justest sentiments of devotion and gratitude proclaim thy perfections and providence; even thine inexpressible

^r *Aben-Ezra* reports, that this inhumanity was practised by the *Babylonians* upon the children of the *Jews*: and the prophet *Isaiah* foretels the like fate to theirs. *Chap. xlii.* 16, 18. *conf. Hof. x.* 14.

⁹ *Gods*, some interpret angels and as vying with them.

SECT. 102. fible benignity in thy promises and
 sacred inviolable truth and faithful-
 ness in performing them: in both
 these I have experienced that thou
 infinitely exceeds every thing re-
 corded of thy titles, or that has
 been believed in the world of thy
 most glorious attributes.

PSALM
 CXXXVIII.
 2.

3 For at whatever calamitous un-
 happy time I have raised from an
 extremity of danger the loudest
 outcries for immediate succour;
 thou hast attended and acted suit-
 ably to my circumstances: and in-
 spired me with ardour and magna-
 nimity sufficient to surmount the
 greatest difficulties.

4 Not only *Israel's* king, but all
 the most illustrious potentates of
 this extensive earth, shall to thine
 honour, most high GOD, make
 publick professions of the true re-
 ligion: when the important in-
 telligence of the accomplishment
 of thy designs and the due praises
 given thee, reach their ears.

5 Yea, like the *Israëlites* three
 times a year, they shall sing psalms
 in their journeys to the house of
 the LORD at *Jerusalem*: for un-
 rivalled are the perfections of the
 Ever-blessed GOD, and inestimably
 excellent the privileges of worship-
 ping and serving him.

6 The Maker and Governour of
 all things is doubtless infinitely ex-
 alted in dominion and perfection;
 yet hath he frequently condescend-
 ed most affectionately to regard the
 humble

3. In the day
 when I cried, thou
 answeredst me: and
 strengthenedst me
 with strength in my
 soul.

4. All the kings
 of the earth shall
 praise thee, O LORD,
 when they hear the
 words of thy mouth.

5. Yea, they shall
 sing in the ways of
 the LORD: for great
 is the glory of the
 LORD.

6. 1 Though the
 LORD be high, yet
 hath he respect unto
 the lowly: but the
 proud he knoweth
 afar off.

1 *Mudge* interprets, this the kings continue to sing, "He
 seeth the lowly and the haughty, and distinguisheth them
 at the distance, at which he sits exalted."

humble and lowly, the reduced SECT. 102.
 and indigent: whereas the haughty PSALM
 and disdainful the imperious and CXXXVIII.
 tyrannical, he distinguishes at the 6.
 greatest distance as objects of his
 aversion and abhorrence.

7. Though I walk
 in the midst of
 trouble, thou wilt
 revive me, thou shalt
 stretch forth thine
 hand against the
 wrath of mine ene-
 mies, and thy right
 hand shall save me.

My experience as to the past 7
 encourages my future hopes, that
 whatever afflictions and calamities
 shall befall me, and even if they sur-
 round thou wilt extricate and re-
 store me to happiness: thy power
 shall be exerted to restrain the most
 violent indignation of mine ene-
 mies; and the utmost energy of
 thy matchless Omnipotence for my
 recovery and safety.

8. The LORD will
 * perfect *that which*
 concerneth me: thy
 mercy, O LORD,
 endureth for ever:
 † forsake not the
 works of thine own
 hands.

Whatever otherwise insuperable 8
 difficulties may lie in the way, the
 Almighty and Eternal Deity, will
 complete what he has visibly begun,
 or fully accomplish his promises
 respecting my prosperity: thy bene-
 ficence, unchangeable GOD, is not
 uncertain and transient but stedfast
 and perpetual: be pleased not to
 be remiss towards, but persist to
 finish that important enterprize
 thou hast engaged in.

* Some read, יגמול *will make returns* for יגמור *will per-
 fect or complete.*

† *Forsake not, &c. literally, loosen not from the work of
 thine hands, what is bound fast as with a girdle.*

PSALM CXXXIX.

SECT. CIII.

Man's thoughts and ways all obvious to the divine Omniscience. His Omnipresence impossible to be escaped from or evaded. The human composition most curious and wonderful. Innumerable the displays of providence. Enquiry concerning the destruction of the wicked. Appeal for his sincerity to the trial of an All-knowing God. A psalm of David, directed to the musick-master.

PSALM cxxxix. I.

PSALM cxxxix. I.

SECT. 103.

PSALM
cxxxix. 1.

BY passing me through the greatest diversity of circumstances, seemingly in order to a discovery, Eternal and unerring GOD, thou hast examined whatever is in me with perfect accuracy; and art intimately acquainted both with all the good and evil, which I am capable of, or any way accountable for.

2 In thine intelligent Omnipresence thou hast a certain and intuitive knowledge of the minutest circumstances of my life and character; and whether I sit down in order to private rest, or rise up for publick action thou art attentive to it: not only what is transacted and manifest in deeds, but from the greatest supposable distance of thine heavenly mansion thou weighest the contriving mind, ponderest the devising thought.

3 Thou measurest the course in which I direct my steps, and takest the exact dimensions of the couch or bed, whereon I repose myself: even as tracing or following in the same foot-steps thou art an infallible spectator of all my ways, designs and proceedings.

O LORD, thou hast searched me, and known me.

2. Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off.

3. Thou compassed my path, and my lying down, and art acquainted with all my ways.

For

4 For *there is*
not a word in my
tongue, *but* lo, O
LORD, thou knowest
it altogether.

For how indifferent soever it SECT. 103.
may be reckoned or often unthink-
ingly expressed, there is not a word PSALM
of common talk in my tongue, but CXXXIX. 4.
it may be noted, Infinite GOD,
that to all purposes thou knowest
every thing concerning it.

5 Thou hast beset
me behind and be-
fore, and laid thine
hand upon me.

As inclosing with the strongest 5
fence, or sealing up in a bag for
perfect security, thou hast on all
sides surrounded me with thy pre-
sence: and hast such an absolute
ascendency over that thou canst
any time instantly seize, and wholly
dispose of me at pleasure.

6 Such knowledge
is too wonderful for
me; it is high, I
cannot attain unto it.

To resist or avoid a perfection 6
of knowledge that is so adequate
to every object and all compre-
hending, must be arduous indeed
impracticable by any skill or power
of mine: as an impregnable fortress
or inaccessible rock, it is quite
beyond the utmost reach of my
limited ken, or any attainment of
a finite understanding: I cannot
cope or deal with nor by any means
hide from it.

7. Whither shall
I go from thy spirit?
Or whither shall I
flee from thy pre-
sence?

Whither shall I go, I can go 7
no whither, so remote as to get at
a distance from thy most subtle
and all-penetrating spirit? Or whi-
ther shall I run across to escape
from thine aspect which turns every
way, from thy presence which per-
ceives on all sides.

8. If I ascend up
into ^w heaven, thou
art

If leaving the middle space of 8
lower surface of this habitable earth,
I shall

* Literally, the word is not in my tongue, lo thou knowest,
i. e. Thou knowest the whole matter of what I am going
to say before the word is come upon my tongue.

^w The universe, as *Peters* has observed was divided by
the ancient *Hebrews* into the upper and the lower, the visible
and invisible hemispheres. The one called שָׁמַיִם *shamaim*,
or

SECT. 103. I shall ascend so high as that heaven *art there: if I make*
 which is stiled the habitation of *my bed in hell, be-*
 Almighty GOD, and his holy *hold, thou art there.*

PSALM
 cxxxix. 8.

angels; there thou shinest with a peculiar eminence and ineffable glory: if I make my bed for a lasting rest so low as the invisible region of departed spirits, behold if thou art not easily pointed out in those dreary abodes.

- 9 If in order to support the most expeditious flight, I could take up the expanded rays of a rising sun or morning dawn; and with the rapidity of light itself from the extremities of the eastern hemisphere, instantaneously arrive at the farthest west.

9. *If I take the wings of the morning and dwell in the uttermost parts of the sea.*

Even in that particular direction or situation the hand of thy providence shall conduct me; and thine exerted

10. *Even there shall thy hand lead me, and thy right hand shall hold me.*

or heaven: the other שָׁאוֹל or *sheol*, which we have no *English* word to express. Again, heaven was considered by them as the habitation of God and his holy angels; *sheol* as the region of departed souls; and the surface of the earth, lying in the middle betwixt both, as the habitation of the sons of men during their short continuance in this life. He adds, as little philosophical as this may seem, the division is simple and natural, and we are not concerned with it in a philosophical but a theological view; as it shews the belief of the ancients under the *Old Testament*, that the soul subsists after death in a certain place or state. *Crit. Diff.* p. 318, 319.

* *Wings of the morning*, some render wings of an eagle. But how poor and low, as an ingenious author has it, is this expression compared with the bold and significant terms of the *Hebrew* text! Experimental philosophy assures us, that the motion of light exceeds that of a cannon ball, when it first issues out of the mouth of the cannon by many thousand degrees. The ancient heathens used to assign to the chariot of the goddess *Aurora*, as well as to that of the sun winged horses: which conveyed a notion not unlike to the bold expression of the psalmist. *Wings* are moreover given to winds, to the night, to death, and by the prophet to the sun of righteousness. Vid. *Hom.* ll. B. 49. *Eschyl.* in *Prometh.* L. 88. *Heins.* Exerc. in *Matt.* ix. *Mal.* iv. 2.

exerted Omnipotence fasten upon SECT. 103.
to hold me steady.

11 If I say, surely the darkness shall cover me, even the night shall be light about me.

If I think with myself, surely the darkness involves and conceals all things from human view, perhaps it shall likewise preclude the divine inspection; even the utmost obscurity of night shall as to the latter resemble a surrounding illumination, or the clearest light of perfect day.

12 Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee.

Darkness itself as to the season of my thoughts and actions is no darkness at all as to thy knowing them: but the night enlighteneth all scenes transacted in it the same to thine observation as the day: as is the darkness so is the light, there is not the least difference in point of privacy or openness to thine all-pervading view.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

Nor is this attribute of thine in any degree surpassing the bounds of credibility; for my reins, the most secret recesses of my constitution are thy property and possession, and therefore absolutely in thy power and always under thine immediate survey; thou hast covered so as to preserve and defend me in my mother's womb.

14 I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well.

I will celebrate thy praises on account of my formation, in as much as I am contrived and produced in a manner that naturally excites a tremendous reverence for and real astonishment at the power and wisdom of the divine author: full of wonder are thy works, and

M 3

my

1 Possess, קנה signifies to make create and beget, as well as to possess. Gen. xiv. 19, and 22. and Zach. xiii 5. and may be rendered thou hast composed or created.

SECT. 103 my soul in particular is a living instance, an incontestable evidence
 PSALM and a constant sincere admirer of
 CXXXIX. 14. them.

15 My superior advantages and all that strength and vigour there is in me were not concealed, or unknown to thee, when I was designed and fashioned in such secrecy where no other eye could see me; and like the working or weaving in the loom, the several parts of my body exactly formed and most artificially adjusted, as metals are in the common mother earth's caverns, in my mother's womb.

16 Thy providence was regardful of me in my embryotick state, when I was an imperfect shapeless mass, which had not yet received its regular distinction of parts and due proportion of organs; and as recorded in the truest annals, every article in my composition, which was afterwards placed in such proper order, was delineated in the book of thine infallible wisdom; as day by day they should grow into a suitable size and conformation, and none of them be omitted when none of them existed in their intended perfection or due position.

17 How excellent and invaluable, also Everblessed GOD, are the schemes of thy supporting-providence; thy designs and dispensations which I have experienced for my benefit? how greatly superior

15. My substance was not hid from thee, when I was made in secret; and ² curiously wrought in the lowest parts of the earth.

16. Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them?

17. How precious also are thy thoughts unto me, O God? how great is the sum of them!

to

² **וּמְעִלָּה**, *acu pingere*, a beautiful and striking metaphor taken from working cloth with various colours and figures with the needle or in the loom.

to the largest capacity to form an estimate or enumerate only the heads of them. SECT. 103.
PSALM CXXXIX. 17.

18. If I should count them, they are more in number than the sand: when I awake, I am still with thee.

If I should endeavour to tell their numbers or range them in order, I should find them to exceed for multitude the sand on the sea-shore: when I awake I am only where I was before I went to sleep; in every condition and even when I shall faint into death's cold arms, and when arise refreshed and vigorous from the dead, it will be by thine assistance and under thy protection. 18.

19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

As infallible as is my security and that of all upright pious men, so certainly, however long they may be suffered to live and prosper here, are the ungodly and impenitent reserved for a future most terrible destruction: persuaded that some time we shall be for ever separated, I now bid you depart from me whose iniquities deserve a sentence of everlasting condemnation.

20. For they speak against thee wickedly, and thine enemies take thy name in vain.

For they discourse of thy laws and pretend to religion, only as a pretext to arrive at greater degrees of power, and perpetrate more audacious wickedness; and thine enemies profane thy name in solemn oaths to confirm their falsehoods and deceive their undesigning neighbours.

21. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee.

Do I shew the least favour, just and holy GOD, to those who by thus perverting all the true ends of religion express the greatest disregard to it? and am not I entirely disgusted at their abominations, who rise up as avowed enemies of thy moral kingdom.

SECT. 103.

PSALM

CXXXIX.

22.

I freely own, I am quite tired out with their execrable vile proceedings, and cannot but entirely abhor them; they appear to me in the same point of view with mine own enemies who have already committed acts of hostility, or are up in arms to do it.

23 As to myself, I submit to the strictest scrutiny; trace me, all-searching GOD, to the profoundest secrets and take full knowledge of the inmost recesses of my heart; as precious metals are tried and refined in the fire, let me be explored with the utmost accuracy, and my most tumultuous discomposed thoughts discovered.

24 And do thou freely remark if I be in a course that would issue in labour, sorrow, and repentance; and by thy counsel guide me in that spiritual moral way, wherein all good and holy men have trod, and which leads to a blessed eternity.

22. I hate them with perfect hatred: I count them mine enemies.

23. Search me, O God, and know my heart, try me, and know my thoughts.

24. And see if there be any wicked way in me, and lead me in the way everlasting.

P S A L M CXL.

S E C T. CIV.

Prayer for deliverance from malicious perfidious enemies. The slanders and stratagems used to subvert him. Support implored of the Almighty, and their due chastisement. Unshaken hopes expressed of both these. A psalm of David, directed to the master of musick. The occasion supposed to be the insinuations of Doeg, and information of the Ziphites. See 1 Sam. xxii.

P S A L M cxl. I.

P S A L M cxl. I.

SECT. 104.

PSALM

cxl. I.

EXTRICATE me, Eternal GOD, from the trouble I am in and ruin threat'ned with by a most mischievous wicked man: let thy providence watch over so as to secure me from the man who
tramples

DELIVER me, O LORD, from the evil man: preserve me from the violent man.

tramples upon all truth, right, and justice, and as made up of them committeth the greatest violences. SECT. 104.

2. Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

Who are not surprized into errors by the strength of their passions, or hurried away by sudden temptation, but deliberately contrive and directly aim by all imaginable expedients to reduce others to the most shattered and wretched condition; all the day long are they exciting to arms or preparing for battle. PSALM cxl. 1, 2.

3. They have sharpened their tongues like a serpent; adders poison is under their lips. *Selah.*

Not more sharp does the most venomous serpent point its tongue, than they make severe and cutting their reflexions: the viper or asp carries not more pernicious poison in its teeth, than they verily do a deadly taint to reputation, in their foul calumnies and most virulent aspersions.

4. Keep me, O LORD, from the hands of the wicked, preserve me from the ^a violent man, who have purposed to overthrow my goings.

As thy peculiar charge, Ever-blessed God, guard me from falling into the hands of a man who throws all human affairs into confusion by making no difference betwixt truth or falshood, right or wrong: effectually defend me also from the violent outrageous one, who hath contrived all engines to push me down in, or force me out of the regular course wherein I am going.

5. The proud have hid a snare for me, and cords, they have spread a net by the ^b way-

As is commonly done to take wild beasts, they dig pits and conceal them with a slight covering of earth, they lay in them toils made of

^a Literally, *man of violences* seemingly a metaphor taken from a poisonous or griping draught.

^b *Way side*, the Hebrew is not *yale nathib* as in *Job xviii.* 10. but *he-jad maygal*, *juxta orbitam*; i. e. *viam plaustralem*, quæ habet orbitas five rotarum vestigia. *Buxtorf.*

SECT. 104. of cords; they spread nets in the way-side: they have tracks made on the way usually set grins for me. *Selah.*
 PSALM
 cxi. 5. gone in: they lay snares; so various have been the artifices and stratagems of the haughty and arrogant to supplant way-lay and destroy me.

6 In the midst of all these dangers, I humbly addressed myself to the Everlasting GOD, with suitable impressions of my entire reliance, saying, thou art my most powerful GOD and good Father: I have nothing besides my prayers wherewith to oppose or avoid instant ruin: merciful LORD, regard the voice of extreme distress, the most tender moving supplication.

6. I said unto the LORD, thou art my God: hear the voice of my supplications, O LORD.

7 O LORD GOD, thy support only can enable me to sustain the shock or extricate myself from the threat'ning mischief: and amidst all the hazards of engaged armies, thy sovereign protection has formerly preserved, and as it were rendered me invulnerable, invincible.

7. O God the LORD, the strength of my salvation; thou hast covered my head in the day of battel.

8 Deny success, most just GOD, to his pernicious schemes who is plainly governed by his own restless passions and lust of lawless power: obstruct him in that mad career of spreading devastation and misery to which he is devoted: lest their prosperous enormities should fill them with the utmost arrogance, and disdain for all around them.

8. Grant not, O LORD, the desires of the wicked, further not his wicked device, lest they exalt themselves. *Selah.*

9 So far from any way concurring with or permitting their vile designs to take place, totally reverse them; and let the confusion and dreadful calamities, which the leader

9. As for the head of those that compass me about, let the mischief of their own lips cover them.

leader and his band surrounding me on all sides, threat'ned me with overwhelm themselves. SECT. 104.

10. Let burning coals fall upon them, let them be cast into the fire, into deep pits that they rise not up again.

Bring upon them whatever can be conceived of intolerable burdens or signal judgments that are likely to be pernicious: particularly, such burning coals as once consumed the fertile plains of *Sodom* and *Gomorrha*: like dead bodies or common nuisances let them be thrown into the fire of *Gebenna* or *Tophet*, that is kept continually burning: into the bottom of pits which are so deep that they can never arise from out of them: or distress them with such kinds of miseries that it shall be impossible to retrieve themselves. PSALM cxl. 9.

11. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

Never suffer a sycophant detractor or reviler to prosper or flourish upon this earth: as to a man wholly given to rapine and violence, let a succession of the most afflictive vexatious issues precipitate him into entire and irretrievable destruction.

12. I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

I am fully persuaded that the righteous and good LORD, as a powerful advocate will stand by the oppressed and afflicted; and in due time avenge the injured poor.

13. Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

There is no doubt but the good and upright shall have occasion to celebrate thy perfections and providence in this life; and in another, men of a steadfast integrity shall be settled as one family under thy constant inspection, and to enjoy in thy presence an eternity of blessedness.

P S A L M CXLI.

Prayer, that his devotion might be accepted the same as if it was performed in the sanctuary. That his words and actions might be strictly guarded. That no temptation might prevail with him to dissemble his religious character. Reflections on the integrity and generosity of his past conduct. The difference of his enemies's behaviour. His regard to and confidence in the Almighty, with his hopes that his request was granted and that he should be preserved. A psalm of David: probably composed as Peters (from whom the paraphrase of it is taken) observes, just before his flight to Achish, king of Gath, when he had a second time spared Saul's life, but could trust him no longer. See 1 Sam. xxvi. Crit. Diff. p. 336.

P S A L M cxli. I.

P S A L M cxli. I.

SECT. 104.

P S A L M
cxli. 1.

I Call upon thee, O JEHOVAH, thou Everlasting and unchangeable Being, Creator and Governour of all things; the supreme hope and refuge of thy distressed servants: haste thee unto me. Give ear to my voice, when I cry unto thee.

LORD, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee.

2 Thou see'st that I am banished from thy tabernacle, the place of thy more solemn worship, where thou hast promised thy especial presence, and hast commanded us to approach and seek thee: nevertheless I know that thou thyself art present

2. Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice.

• *Peters supposes David to have composed this psalm after he had taken a full resolution to fly to Achish: probably the evening before he executed it, when he was upon the wing, as it were, with his late dutiful behaviour to Saul, and the other's implacable cruelty to him and his followers still fresh upon his thoughts; and moreover reflecting upon the dangers and temptations, which his religion would expose him to in a heathen country, that he pours out his soul in the following soliloquy. Crit. Diff. 337.*

present every where. Let my prayer SECT. 104.
therefore come before thee, in the
purity and fervour of my heart, PSALM
like the cloud of incense and per- cxli. 2.
fume, which mounts up from thy
holy altar; and let the lifting up of
my hands towards thy throne, in
heaven, be as the *Evening-Oblation*
there offered thee.

3. Set a watch,
O LORD, before my
mouth, keep the
door of my lips.

I am now going to seek a retreat ³
from the persecutions of my master
Saul, amidst a race of idolaters,
who will be curious to observe all
my words and actions; and will
attempt to draw me in to be a par-
taker with them in their idol-wor-
ship; or suspect me as a spy and
enemy, if I refuse to comply with
them. But do thou, O Lord, *set*
a watch before my mouth, a guard
over the door of my lips; that I may
neither endanger my own safety by
my imprudent carriage, nor violate
my religion by any weak compli-
ances.

4. Incline not my
heart, to *any* evil
thing, to ^d practise
wicked works with
men that work ini-
quity: and let me
not eat of their dain-
ties.

Preserve me from the greatest of ⁴
all evils, the renouncing thee to
follow vain and strange gods. Let
me not be guilty of this heinous
and presumptuous sin, no not so
much as in thought; let me abhor
to play the hypocrite, by joining
in the abominations of the heathen,
though but in shew and appear-
ance only. Nor let me ever be
allured by their lascivious rites, or
their luxurious meats, to mix in
their religious festivals.

As

^d *Practise*, &c. literally, *to play mad foolish pranks in wickedness*, which rendered a man contemptible; probably an allusion to the heathen rites and ceremonies.

SECT. 104.

PSALM
cxli. 5.

As for my past behaviour towards Saul, I can never repent of it, whilst I am conscious I have done my duty. Though my friends and followers, *those advocates for strict justice, are still upbraiding me with my excessive piety and goodness; and though the ointment of my head, thy designation of me to the throne, be urged against me, either as a reason why I might justly take the life of Saul, or as the cause that he will never cease to persecute me; yet I trust in thy mercy, it shall not break my head, or bring me to destruction. For hitherto it has not done it, and I am safe under thy protection; and yet my prayers are all that I have opposed against the wicked attempts of my enemies.*

6 How generous and forgiving hath my behaviour been to them? Their princes, those severe judges, who have sentenced me, and those that favour me, to death, have nevertheless been more than once dismissed by me in safety, when I had them absolutely in my power in those rocky deserts; and have only heard me expostulate with them in the mildest and the gentlest manner.

7 But how unlike, how barbarous has their treatment been of me!

My

5. Let the ^e righteous smite me, *it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.*

6. When their judges are overthrown in stony places, they shall hear my words for they are sweet.

7. Our bones are scattered at the ^f grave's

^e Peters renders the words in latin, *obtundat me iustus de misericordia, vel pietate mea.* Meaning it in the same sense wherein Terence always used the word *obtundere*, viz. for repeating the same thing over and over in discourse till it becomes troublesome and painful to the hearers. *Adelph. Act. i. sc. 2.*

^f At the grave's mouth, *Lapi fœcul*, the Hebrew letters being the same instead of the *mouth of fœcul*. Peters interprets *the command of Saul*. See Gen. xlv. 21. Job xxxix. 27.

grave's mouth as
when one cutteth
and cleaveth wood
upon the earth.

8. But mine eyes
are unto thee, O
God the LORD: in
thee is my trust,
leave not my soul
desitute.

9. Keep me from
the snare *which* they
have laid for me,
and the grins of the
workers of iniquity.

10. Let the wicked
fall into their own
nets, whilst that I
withal escape.

My best friends slaughtered in great numbers at the command of *Saul*, and hewed in pieces in his presence, as one would cut or chop a piece of wood. SECT. 104.
PSALM cxli. 7.

That after so much cruel usage, 8
I have still been able to preserve
my innocence and my duty, has
been owing to thy grace, and that
full trust I have in thee, my LORD
and everlasting GOD. To thee do
I lift up mine eyes. On thee,
without reserve will I still place
my confidence and hope. Oh let
my life be precious in thy sight;
and suffer me not, by any flagrant
sin, to forfeit my title to the life
eternal.

Preserve me from the snares laid 9
for me by my own countrymen on
the one hand; and the idol-wor-
shippers, to whom I am driven for
refuge on the other.

My prayer, I trust, is heard. I 10
feel a beam of light break in upon
my soul, which fills me with this
comfortable assurance, that *these*
wicked men shall be taken in
their own nets, and that I shall
still escape.

PSALM CXLII.

SECT. CV.

*An eminent piety displayed in a state of extreme affliction
and persecution. Probably, the supplication of David,
when he concealed himself in the cave of Engedi. The
tune Maschil. See 1 Sam. xxiv. 1.*

PSALM cxlii. 1.

PSALM cxlii. 1.

I Cried unto the
LORD with my
voice: with my voice
unto the LORD did
I make my suppli-
cation.

DESTITUTE of all human succour in a condition pecu-
liarly hazardous and distressful I
implored the help of heaven: my heart
SECT. 105.
PSALM cxlii. 1.

SECT. 105. heart and spirit dictated a truly
 fervent and tender supplication to
 my GOD, and only refuge for fa-
 vour and mercy.

PSALM
 cxlii. 1.

2 Without friend to unbosom them to, I freely poured out before him my inmost thoughts of sorrow and anxiety: though he is perfectly acquainted with them from his own Omniscience, I presumed clearly to state in his sacred presence the difficulties and troubles that involved me.

3 Though the lowness of my fainting spirits rendered me incapable of providing for my escape or safety, yet thou wast able to conduct me by the right path: as to my own efforts and the course I designed to take I found they had way-laid me, or planted ambushes to surprize and seize me.

4 I seemed indeed reduced to the last extremity, and as looking to my right hand for an advocate or patron, and seeing none to acknowledge me for his client or take my part; there was no refuge I fully concluded for me to fly to; no man who could and would require my blood; or be just enough to declare he should avenge my life on him that slew me.

5 Thus deserted and abandoned, I cried out in prayer unto thee, Almighty and most merciful GOD, for succour; saying, thou alone art my refuge who wilt not fail me, and under whose protection I can yet find safety; my sole happiness and dependance in this whole world of living beings.

2. I poured out my complaint before him: I shewed before him my trouble.

3. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4. I looked on my right hand, and beheld, but *there was* no man that would know me; refuge failed me, no man cared for my soul.

5. I cried unto thee, O LORD, I said, Thou *art* my refuge, and my portion in the land of the living.

Let

6. Attend unto my cry, for I am brought very low : deliver me from my persecutors, for they are stronger than I.

Let it speedily appear that thou art not regardless of my most earnest prayer, for as to my own strength it is almost exhausted : rescue me from my violent persecutors, otherwise they must shortly prevail, for they are greatly superior to me in power and numbers.

SECT. 105.

PSALM
cxlii. 6.

7. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Set me at liberty from these perplexities and calamities, which like a prison confine me; that there may be a recent joyful occasion of celebrating thy power and kind providence: on account of my deliverance when it shall be effected, men of integrity and benevolence in general shall croud thy sanctuary; and touched with a sense of thine equity and goodness most devoutly acknowledge that thou hast conferred on me the greatest lasting obligations.

P S A L M CXLIII.

Mournful supplication, requesting to be dealt with according to the dictates of clemency and mercy, not of a rigorous justice. The prevalence of his enemies. His perplexity and consternation. Review of former deliverances. Fervent prayer for speedy relief and for instruction, with the overthrow of his adversaries. A psalm of David: the occasion supposed the same with the preceding, or his flight before his son Absalom.

PSALM cxliii. 1.

P S A L M cxliii. 1.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

AT TEND to my humble apology, Ever-blessed GOD, lend a gracious ear to my affectionate tender pleas for favour: and out of regard to the honour of thy truth, inviolable equity and universal benevolence, answer and succour me,

SECT. 97.

PSALM
cxliii. 1.

SECT. 105. me, who am sinking under the
greatest weight of misery.

PSALM
cxliii. 1, 2.

And do not contend expostulate
with, or inflict calamities on me
thy sincere servant, such as may
be the effect of a strictly just sen-
tence pronounced in judgment:
for in thy presence and before thy
tribunal which takes in all our
thoughts and actions, no man living
can be acquitted or cleared as hav-
ing entirely conformed to thy laws
of truth, right, and goodness.

3 For wherever I have gone the
enemy with a remorseless hatred
hath closely pursued in order to
infest me; as if he had broken me
in pieces on, or crushed me into
the ground, he hath thoroughly
embittered my life; and forcing me
to bury myself alive in dens and in
caves of the earth, rendered my
state the same as to all ends of
living, as theirs is who are actually
dead and in their graves.

4 My oppressed spirits cannot but
be sensibly affected with, indeed as
fwooning or fainting they fail and
sink into entire dejection and me-
lancholy under these gloomy scenes:
my heart as if blasted or thunder-
struck is truly bereft of all comfort
and enjoyment.

5 That the last thing which leaves
the distressed, even hope may not
forsake me, I call to mind former
days; wherein our ancestors have
been succoured or I myself pre-
served: I seriously reflect on all the
instances of thy contrivance and
operation: I freely enlarge on the
displays of thy Omnipotence, which
are likewise peculiar manifestations
of thy goodness and mercy.

I spread

2. And enter not
into judgment with
thy servant: for in
thy sight shall no
man living be justi-
fied.

3. For the enemy
hath persecuted my
soul, he hath smitten
my life down to the
ground: he hath
made me to dwell
in darkness, as those
that have been long
dead.

4. Therefore is
my spirit over-
whelmed within me:
my heart within me
is desolate.

5. I remember the
days of old, I medi-
tate on all thy works:
I muse on the work
of thy hands.

6. I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7. Hear me speedily, O LORD, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10. Teach me to do thy will, for thou art my God; thy spirit *is* good, lead me into the land of uprightness.

I spread forth my hands in the most devout and fervent addresses unto thee who art able to save: my soul and mind are open and craving for refreshment as the drouthy parched land is for showers of rain.

Be thou expeditious in an effectual answer, most merciful GOD; my life and spirit are almost exhausted with grief and pain: refuse not thy favourable regard as present exigencies require, lest they be altogether spent and my destruction sealed, or my death make all relief insignificant and unavailing.

Declare seasonably in my behalf thy unmerited and extraordinary goodness and mercy; for all my expectations are determined to thy providence: direct me what way I am steadily to pursue that I may perform my duty, and get clear of all difficulties and dangers; for I have earnestly prayed to, and all my affections and hopes are placed on thee.

Provide for me, Gracious GOD, a rescue out of the hands, or deliverance out of the danger I am in from the persecution of mine enemies: my only resource is to thy protection as my refuge or hiding-place.

Above all things instruct and habituate me to design, and behave in a manner that is perfectly acceptable to thee, for thou art my GOD and Governour: the communications of thy spirit or exertions of thy power are reasonable, and greatly favourable to our holiness and happiness; let them lead me in the moral spiritual way upon the level plain ground of virtue to perfection and felicity.

SECT. 105.

PSALM
cxliii. 11.

Restore me to easy and comfortable circumstances, Eternal GOD, for the glory of thy exalted titles and attributes, and that they may be further celebrated: from motives of thy equity and boundless mercy extricate me from these peculiar straits and difficulties.

- 12 And out of thine inexpressible goodness entirely suppress mine enemies; let them all be utterly lost and ruined that perplex and distress me: for I am thy constant worshipper and faithful servant, whereas they are plainly the contrary of these.

11. Quicken me, O LORD, for thy name's sake: for thy righteousness sake bring my soul out of trouble.

12. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

P S A L M CXLIV.

S E C T. CVI.

The Almighty the author of successes in war and escapes from danger. His wonderful condescension respecting frail mortals. His assistance implored. Grateful acknowledgments promised. Prayer to be freed from enemies and to enjoy peace and prosperity. A psalm of David.

P S A L M cxliv. I.

SECT. 106.

PSALM
cxliv. 1.

SINCE the alarms and horrors of war in some cases are inevitable, let the most honourable mention be made of the Everblessed GOD, whose protection as an impregnable fortress may be absolutely depended on, who hath formed me for all military exercises, my hands for single combat, and my fingers for general engagements.

- 2 'Tis he whose goodness and mercy render me safe and happy; who is my strong-hold which defies all force to storm it, and my high tower where I haste to for refuge and which is inaccessible to mine enemies;

P S A L M cxliv. I.

Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight.

2. My goodness, and my fortress, my high tower, and my deliverer, my shield, and he in whom I trust: who subdueth my people under me.

mies; my deliverer from the most threat'ning danger, my shield or buckler which covers and defends me against the fiercest assaults or keenest arrows; and he in whose providence I take continual shelter: who composing all our civil dissensions hath reduced my people to an entire subjection.

SECT. 106.
P S A L M
cxliv. 2.

3. LORD, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?

Most high GOD, Creator and LORD of all worlds, what is the whole race of earth-born man that in thy kind providence thou attendest to events and affairs which concern them? Or any particular instances of the off-spring of miserable mortal man that thou considerest them as the objects of thy regard and esteem.

4. Man is like to vanity: his days are as a shadow that passeth away.

Every man as to this temporary state may properly be compared to things that are quite worthless and insignificant, uncertain and vanishing, even to a vapour and bubble: the few and evil days of his transitory life are like the inconstant shadow, which never continues in the same position; now you see it, and the next moment it disappears.

5. Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

And yet if thou wilt in our present emergency be favourable and merciful to thy people as thou formerly hast been, Omnipotent GOD, be pleased to prepare thy way as in violent tempests by stretching out or bending down the heavens, and descend from thy exalted heights: arrive at so as to touch with an hostile hand the proudest of our enemies like aspiring mountains, and they shall instantly kindle and rise in smoky columns.

SECT. 106.

PSALM
cxliv. 6.

Sound thy thunders, flash thy lightnings, and break them into the smallest parties and far and wide disperse those parties: as missil weapons to wound or slay, dart down thy rattling hail mixed with forky bolts of devouring fire, and lay them entirely waste.

6. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Let loose thine hand, or exert thy power in action from the heavenly and eternal seat of thy supreme Majesty; effectually separate me from and clear me of my prevailing enemies who like deep waters are drawing me into them or inundations ready to overwhelm me; out of the power of a foreign people who are distinguished by peculiar discriminating appearances, and manners, customs and religion.

7. Send thine hand from above, rid me, and deliver me out of great waters; from the hand of strange children.

8 Whose religious professions and declarations, however pompous and shewy they are, have no meaning, serve no purpose of truth goodness or happiness: and their idol gods in whom they place their chief dependance are a dependance that will deceive and disappoint their expectations for they are not able to assist or support them.

8. & Whose mouth speaketh vanity: and their right hand is a right hand of falsehood.

9 Having obtained help of the Almighty, I will improve the fresh occasion of gratitude by singing a new song, Great and good GOD, to thine honour: further I will accompany vocal with the choicest instrumental musick; upon a psaltery and an instrument of ten strings

9. I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings will I sing praises unto thee.

8 Cocceius renders, whether they lift up the hand to invoke swear promise or labour, it is a right hand of falsehood.

strings will I most joyfully celebrate thy praises. SECT. 106.

10. *It is he* that giveth salvation unto kings: who delivereth *David* his servant from the hurtful sword.

Freely confessing, that the preservation of rulers, in whose safety the welfare of kingdoms consists, is peculiarly owing to his sovereign protection; who hath effectually released, or most seasonably separated his servant *David* from immediate danger of an untimely cruel death by the devouring sword. PSALM cxliv. 9. 10.

11. Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

Disentangle and rescue me from the power of a foreign heathen generation, whose religious professions have no sense or tendency to virtue and happiness; and their chief dependance on idol gods is a dependance on things which must deceive for they cannot relieve or support them.

12. ^h That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, polished after the similitude of a palace.

This is what we principally desire, as to secular advantages, in order to our prosperity: that our sons like flourishing young plants may early appear to answer all proper cultivation in their blooming growth activity and vigour: that our daughters may be most exactly proportioned in their exterior form and nobly refined in their sentiments and manners; so as to resemble the angular pillars of a spacious palace, carved with an exquisite art and adorned in the richest manner.

N 4

That

^h Most of the ancient interpreters render these verses as expressive not of the prosperity of the *Jerusalem* nation, but their heathen neighbours — and the conclusion, happy the other people who have such things, but more happy the *Israelitish* people who have *JEHOVAH, &c.*

SECT. 106.

PSALM
cxliv. 13.

That our repositories for provisions may be so plentifully stocked with all kinds of them, as to produce a constant succession of all suitable supplies; that our sheep and smaller cattle may increase and multiply by thousands and ten thousands, as may be conspicuous, when they go out of the folds to pasture, or when they return to them:

- 14 That our oxen and larger cattle may be strong to perform the laborious work or bear the heavy burdens which are imposed on them: that there be no incursions of enemies to plunder or enslave us; nor any occasions to issue forth after an hostile manner to oppose them; that there be no complaints of injuries and calamities or alarms of war in our yards or folds.

- 15 As far as earthly advantages can render them so, that people may be esteemed happy who are in these prosperous and flourishing circumstances: but most substantially happy and eternally blessed shall that people be whose God, whom they are careful to serve with sincerity is the great and good LORD of all things, and will here preserve them and for ever hereafter be their portion.

13. *That* our garners *may be* full, affording all manner of store; *that* our sheep *may* bring forth thousands, and ten thousands in our streets:

14. *That* our oxen *may be* strong to labour; that *there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15. Happy *is that* people that is in such a case: *yea,* happy *is that* people whose God *is the* LORD.

P S A L M CXLV. S E C T. CVII.

The Almighty to be celebrated for his wonderful works by all the successive generations of mankind. His supreme greatness. His terrible judgments. His universal benevolence. His everlasting dominion and providence. The support of distressed virtue. The grand dependance of the whole creation. Perfectly just and good. Particularly regardful of his sincere servants. Certain to destroy the incorrigible and impenitent. His praises to be perpetuated. The Title, David's psalm of praise, or poetick form of thanksgiving and adoration. The last alphabetical one.

P S A L M cxlv. 1.

P S A L M cxlv. 1.

I Will extol thee,
my God, O King,
and I will bless thy
name for ever and
ever.

2. Every day will
I bless thee, and I
will praise thy name
for ever and ever.

3. Great is the
Lord, and greatly
to be praised; and
his greatness is un-
searchable.

WITH the justest sentiments SECT. 107.
and the most elevated ex-
pressions, O my GOD and Gover- P S A L M
nour, I will display thy most exalted cxlv. 1.
dignity; and will celebrate the
eminent distinction of thine un-
rivalled attributes to the utmost
extent of mine earthly being, and
afterwards to an endless eternity.

As I am continually laid under 2
fresh obligations, it shall be the
stated employ of every returning
day of my whole life, with un-
feigned gratitude and the utmost
veneration to make honourable
mention of thine ever-blessed self;
neither will I ever cease my en-
deavours, through a boundless im-
mortality, to place in the most
conspicuous point of view thy per-
fections and providence.

And indeed most deservedly, for 3
inestimably excellent is the Eternal
Deity; he is supremely worthy of the
greatest esteem, the highest homage:
and the whole of his majesty and
glory is too enlarged and profound to
be

SECT. 107. be discovered by the most accurate
searching.

PSALM
cxlv. 3, 4.

To the end of time as the generations of mankind in a regular succession appear on this earthly theatre, one shall with extreme pleasure entertain another by their applauses of thy wonderful designs and performances; and shall exhibit the amazing perfection of wisdom and Omnipotence, whereby they have been conducted and maintained.

5 As an example and encouragement for them, in my reflections, discourses and writings, I will copiously enlarge on the exhaustless theme of the beauty and splendour of thy most glorious majesty; and of thy works which in all their circumstances and the degree of their excellence, are quite above our estimation or even comprehension.

6 And hereby instructed and excited, ages to come shall relate the prevailing matchless force of thine awful judgments: and for this purpose I will record in proper order all that I can recollect of them and of thine astonishing operations.

7 As a fountain its water, they shall freely communicate the important knowledge of the ever memorable instances of thy multiplied bounty and goodness; and with exalted voices shall sing forth the praises of thy faithfulness and equity, clemency, and mercy.

8 Constantly declaring of the Great I AM as he once was pleased to proclaim of himself; that he is in the highest degree bene-

4. One generation shall praise thy works to another, and shall declare thy mighty acts.

5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8. The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

benevolent and most tenderly affectionate; long patient and restraining it before he suffer his anger to rise or his displeasure to appear in acts of severity; and remarkable, eminent for the displays of an unmerited and extraordinary loving-kindness and compassion.

SECT. 107.

PSALM

cxlv. 8.

9. § The LORD is good to all: and his tender mercies are over all his works.

Neither is it to select numbers 9 exclusively that these are manifest, but the Everlasting GOD and Father is truly disposed in all fitting proportions to communicate happiness to all without exception: and as they are alike his productions he hates not one of them, but his indulgent care and tender affection are operative and extremely concerned for the well-being of all his numerous formations.

10. All thy works shall praise thee, and thy saints shall bless thee.

Wherefore all thy works in their 10 different degrees shall bring tribute, and exhibit demonstrative evidence of thy Omnipotence, and wisdom, unbounded providence and benevolence; especially shall those who are devoted to the study and practice of virtue and piety and intelligently experience these, think of them with entire esteem; and make constant honourable mention of thee their grand origin, and the uncreated

§ The following lines to the like purpose may not be unentertaining to the poetick reader:

Look round, how providence bestows alike
Sun-shine and rain to bless the fruitful year,
On different nations, all of different faiths
And though by several names and titles worshipp'd
Heaven takes the various tribute of their praise;
Since all agree to own, at least to mean
One best, one greatest, only LORD of all.

SECT. 107. created source of all existence perfection and felicity.

PSALM
cxlv. 10,
11.

They shall treat of the order and regularity ends and purposes beauty splendour and magnificence of thy natural and moral constitution and administration; and shall declare thy prevailing power; to which nothing that is a proper object of power and implies neither absurdity nor imperfection is impossible.

12 In order not only to improve in themselves, but cultivate in all mankind the justest sentiments of his superior coequal strength; and the supreme authority and most illustrious excellence of his dominion or jurisdiction.

13 It is not like earthly and secular republics, imperfect and weak in their rise and liable to declensions changes and revolutions, but thy kingdom being founded in righteousness and upheld with mercy is the same absolute rule over all ages; and both the laws are fixed and the sway and reign established to remain as long as there are subjects to be regulated by them, even world without end.

14 To the honour of divine government is farther observable, that the eternal God by the supports of religion keepeth their minds firm and steady whatever afflictions and calamities befall them, who serve and hope in him; and comforteth and refresheth all those advocates for truth and virtue, whom the heavy burdens of sorrow, injury or adversity have debilitated or bended down.

11. They shall speak of the glory of thy kingdom, and talk of thy power.

12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14. The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

15. The eyes of all wait upon thee, and thou givest them their meat in due season.

The attentive and expecting eyes of the whole animal creation are determined to thy perfections, and absolutely dependant on the course of thy providence for their preservation; neither dost thou disappoint their expectation but kindly affordeſt them in due season whatever is convenient for them.

SECT. 107.

P S A L M

cxlv. 15.

16. Thou openest thine hand, and satisfiest the desire of every living thing.

Thou openest thine hand in a most abundant and amazing liberality, and not only suppliest the wants, but with a rich profusion of blessings gratifies to satiety the most enlarged desires of every species and individual of the whole animal community.

17. The LORD is righteous in all his ways, and holy in all his works.

Nothing is more evident and conspicuous than that the mighty GOD is good and bountiful in the whole series of his providential dispensations; and that all his performances are admirably tempered and governed with a peculiar benignity and mercy.

18. The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

The Eternal GOD who is thus immensely diffusive in his benefactions can never be supposed regardless of his servants; he is doubtless in perfect constant readiness to grant a favourable audience and effectual answer to all that implore his assistance, to all without exception who intreat his succour with the truth of devotion and the sincerity of virtuous endeavours.

19. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

To the utmost of their desires who are under the influence of the precepts of religion, he will contrive and act for their benefit; he may moreover, be fully depended on to be peculiarly attentive to their cry for his help in distress, and

SECT. 107. and that he will in due time relieve and place them in a state of tranquillity and safety.

PSALM
cxlv. 19,
20.

As his especial charge the LORD by his kind providence constantly attendeth to all them to guard them from danger and promote their happiness, who are actuated to an universal obedience by a prevailing love of GOD and virtue: but all that are governed by their own irregular passions at the neglect and expence of order, truth and right, will he utterly extirpate.

21 For all these instances of an inexpressible and universal benevolence, my tongue shall proclaim to all the world the praises belonging to the Ever-living GOD: and let all mankind both *Jews* and *Gentiles* concur in celebrating his distinguished solemn titles and attributes throughout all ages.

20. The LORD preserveth all them that love him: but all the wicked will he destroy.

21. My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI. SECT. CVIII.

Promise that his religious gratitude should be commensurate to the duration of his rational being. Mortal man no object of an absolute dependance. The unspeakable happiness of securing the divine support and piously relying upon it. The kingdom of God everlasting. Title, Praise ye the LORD.

PSALM cxlvi. 1.

SECT. 108.

PSALM
cxlvi. 1.

TO the honour of GOD display his wonderful works and illustrious perfections. Let it be my part, all that is possible to know and extol the Eternal Deity.

2 So long as I am in such happy circumstances that I can, I will ascribe due praises to the bountiful LORD who hath placed me in them:

PSALM cxlvi. 1.

PRAISE ye the LORD. Praise the LORD, O my soul.

2. While I live will I praise the LORD: I will sing praises unto my God, while

while I have any being. them: it shall be only because I am destitute of all ability or divested of being, if ever I cease to glorify my GOD, Creator, and Governour in psalms of praise.

SECT. 108.

PSALM
cxlvi. 2.

3. Put not your trust in princes, nor in the son of man, in whom *there is* no help.

Be not over solicitous for an interest in nobles or princes; do not absolutely promise yourself security from depending upon them; nor indeed from any of the offspring of mortal man; for in numberless instances that you may want their assistance they certainly disappoint, for they either will not or cannot relieve you.

4. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

And suppose they were both exalted and most beneficent, yet their spirits are to depart and their bodies to return unto their original earth: the very day that this awful event takes place, there is an entire end of their secular schemes at once; of all their grandest temporary designs with which their busy minds have laboured.

5. Happy is he that *bath* the God of Jacob for his help, whose hope is in the LORD his God:

He is in the certain way to happiness, whose support and relief are derived from a well-grounded reliance on the infinite attributes of the GOD of JACOB; all whose expectations center on his entire confidence is reposed on the self-existent and all presiding Deity.

6. Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever.

Who can never have exhausted the resources of his Omnipotence, or his wisdom be at a loss for expedients; for with only speaking he produced heaven, earth, and sea; and the immensity of creatures contained in all those elements: the truth of his promises is moreover kept inviolate, neither will his faithfulness ever fail.

Which

SECT. 108.

PSALM
cxlvi. 7.

Which the powers of this world often suffer them to be with impunity, the injuriously treated or tyrannically oppressed, he administers impartial justice for: he provideth supplies of necessary sustenance for those who sometimes pine under the want of it:

7. Which executeth judgment for the oppressed, which giveth food to the hungry: the LORD looseth the prisoners.

8 The LORD and maker of all things can moreover perform miraculous favours like creative acts, and vouchsafe it to those who never had the sense of seeing; or recover that admirable organ to those who are totally deprived of it: the All-perfect JEHOVAH raiseth up relieveth or comforteth those that like bull-rushes or the branches of the palm-tree are bowed down with afflictions or infirmities: the just and good GOD entertains a peculiar regard and an entire affection for men of integrity and benevolence.

8. The LORD openeth *the eyes of* the blind; the LORD raiseth *them that are* bowed down: the LORD loveth the righteous.

9 The father and sovereign of all taketh under his protection destitute strangers who on that account are obnoxious from men to many indignities and vexations; he vouchsafes his support to weak orphans and desolate widows, and enables them to stand their ground: but in order to punish the wicked he renders their courses so full of intricacy and perplexity disorder and confusion, that they know not which way to turn themselves.

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he ⁱ turneth upsidedown.

The

ⁱ *Overthrow the way*, Mudge interprets tripping up their heels in their way, perplexing and puzzling their steps, and making their legs stumble one against another.

10. The LORD
shall reign for ever,
even thy God, O
Sion, unto all gene-
rations. Praise ye
the LORD.

The unchangeable and eternal SECT. 108.
GOD will maintain his authority PSALM
and possess his universal dominions cxlvii. 10.
throughout all ages; even thine
only living and true GOD, O
Sion,—world without end. On
all accounts therefore do you extol
and adore the blessed and only
potentate who is your temporal
hope and will be your everlasting
inheritance.

P S A L M CXLVII.

*The benefit pleasure and honour arising from celebrating
God's praises. Occasions, the rebuilding of Jerusalem,
recalling the banished, and comforting the dispirited and
afflicted. His Omnipotence and amazing intelligence.
His exalting the humble good man, and humbling the
exalted wicked. His providence in clouds and rain:
in supporting beasts and birds. His estimate of man
taken only from his virtue. His favours to the Israel-
ites in their security peace and plenty. The expedi-
tion with which his commands are executed. His snow,
hoar-frost, ice and its thaw. His moral laws and
distinguishing mercies to the Jewish nation.*

PSALM cxlvii. 1.

PSALM cxlvii. 1.

PRAISE ye the
LORD: for *it is*
good to sing praises
unto our God; for
it is pleasant, and
praise is comely.

RAISE and publish your ad- SECT. 108.
miring thoughts of the Al- PSALM
mighty and Eternal Being: on the cxlvii. 1.
accounts, that it is reasonable and
beneficial, sing hymns of praise to
the glory of our GOD: that it is
further truly delightful; and ap-
plauding him acting in character
and doing ourselves the greatest
honour.

2. The LORD
doth build up Jeru-
salem: he gathereth
together the out-
casts of Israel.

The Ever-blessed LORD hath ²
laid us under especial obliga-
tions to religious thankfulness in
repairing and enlarging the city
Jerusalem late in ruins: in again
collecting

SECT. 108. collecting and returning the *Israel-*
ites, who were driven or banished
 from it to their native country.

PSALM
 cxlvii. 2.

As applying remedies to heal
 3 wounds or cure diseases, he hath
 alleviated our griefs and restored
 our weak distressed nation to pro-
 sperous and flourishing circum-
 stances.

4 And however extreme their mi-
 sery, complicated their afflictions
 or far and wide their dispersion;
 there was no difficulty to him in
 gathering them into one body and
 adjusting all affairs to their advan-
 tage, who takes the exact number
 of the stars that are so greatly mul-
 tiplied and extensively scattered in
 the immeasurable fields of heaven:
 and as distinctly knowing or per-
 fectly acquainted with every in-
 dividual, one by one calleth them
 all by their respective names.

5 Inconceivably excellent is our
 Almighty LORD and grand Sup-
 porter, and his power adequate to
 or able to produce the greatest and
 most astonishing effects: neither
 are there any estimates to be made of
 or bounds fixed to his all-compre-
 hending intelligence.

6 In his application of these im-
 mense attributes to an universal
 providence, it is observable to his
 eternal honour, that a most righ-
 teous GOD, consistently with a
 state of probation and liberty, is
 peculiarly regardful of moral dis-
 tinctions: relieveth the patient and
 humble, injured and oppressed: and,

as

3. He healeth the
 broken in heart, and
 bindeth up their
 wounds.

4. He telleth the
 number of the stars:
 he calleth them all
 by *their* names.

5. Great *is* our
 LORD, and of great
 power: his under-
 standing *is* ^k infinite.

6. The LORD
 lifteth up the meek:
 he casteth the wick-
 ed down to the
 ground.

^k Literally, *of or to his*: no number or record computation or
 calculation.

as violently throwing them on the ground, reduceth wicked tyrants to the lowest ignominy and misery. SECT. 103.
PSALM

7. Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God.

O ye late neglected and lowly who are now exalted, acknowledge divine benefits, and act suitably to your obligations: with vocal and instrumental musick celebrate the justice and goodness of our Almighty Benefactor. PSALM
cxlvii. 6.

8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grafs to grow upon the mountains.

Who conformably to his wife laws of a settled connection and dependance throughout all his works, spreadeth over the extensive heaven with thick clouds; who thereby prepareth plentiful rains for fertilizing the earth, and maketh the mountainous parts which are neglected by mankind produce abundant pasturage.

9. He giveth to the beast his food, and to the ¹ young ravens which cry.

He preserves and administers all necessary supplies to those creatures which have no other care taken of them; that are destitute of all provision but what he is pleased immediately to send them, as the wild beasts which live in deserts or on mountains, and the young ravens which are early deserted by their dams; and whose cries he esteems a kind of prayers to him.

10. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The strength and loftiness prancing and ardour of the warlike horse are not such recommendations to his favour that on their account he ensures successes: the vigour height and stoutness of man are not so acceptable to him, that for their sakes he prospers them with certain

O 2

escapes

¹ Επιβαλλει νεοτης ο κοραξ, *the crow or raven exposeth and forsaketh her young ones.* Vid. *Aristot. Hist. Animal.* Lib. VI.

SECT. 108. escapes from or the victorious
pursuit of enemies.

PSALM cxlvii. 10, 11. They only are regarded as objects of his complacency by an holy and good GOD, who are subject to his authority, obedient to his laws of virtue and piety; those who rationally and entirely confide in his clemency and mercy.

12. Render to the LORD, O thou holy city *Jerusalem*, the most acceptable pleasing homage: in the highest expressions of adoration extol thy GOD, O mount *Sion*, where the emblems of his presence rest.

13. For as strengthening the bars of your gates that it is hardly possible to force or break them open, he hath impreguably fortified your towns against all the assaults of your enemies: he hath signally favoured your inhabitants with an extraordinary populousness and the greatest plenty of all accommodations.

14. To the farthest limits of your whole country or in all your provinces he hath established your peace and safety: and provideth you in due season even to satiety with plentiful crops of the richest bread-corn.

15. He signifieth his pleasure, or issueth forth his high commands for the purposes of government and alterations in the course of providence, respecting the affairs of this lower world of earth, as he did at first in regard to its creation: and whatever he orders is executed with the greatest readiness and expedition.

11. The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12. Praise the Lord, O *Jerusalem*: praise thy God, O *Sion*.

13. For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15. He sendeth forth his commandment upon earth: his word runneth very swiftly.

He

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

He sendeth down from his clouds the flakes of snow, for colour and softness like locks of wool: he scattereth the hoar-frost or rime upon the hills and planes like ashes or powder.

SECT. 108.

PSALM
cxlvii. 16.

17. He casteth forth his ice like morsels: who can stand before his cold.

He as it were hurls down his ice or large hail like morsels of victuals or broken pieces of bread: who can stand his ground against, or is able to support under the intolerable effects of an intense cold?

18. He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He dispatcheth orders only, when human means would not accomplish it, and speedily dissolveth the snow, the rime, and the hail or ice: he causeth his warmer winds to breathe upon them and the loosed waters again flow.

19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

The displays of GOD's providence are universal, but he is pleased with a peculiar kindness to exhibit his commands or conduct his dispensations for the benefit of the descendants of *Jacob*; or solemnly to reveal his pleasure consisting of positive institutions and moral precepts to the children of *Israel*.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

No other people in the world enjoy such advantages of revelation, for understanding the ways of GOD and true laws of religion: through their own negligence and wickedness some nations hardly manifest that they have a proper knowledge of the obvious plain rules of duty and virtue universally promulgated. Be ye unfeignedly thankful for and duly improve your inestimable privileges.

P S A L M CXLVIII. S E C T. CIX.

The universe of being called upon to give thankful testimony to the divine perfections and providence. Particularly, the blessed angels and ministering spirits. The heavenly bodies. The meteors. Hills, trees, animals. All mankind. Especially the Israelitish people. Title, Praise ye the LORD.

P S A L M cxlvi. 1.

P S A L M cxlvi. 1.

SECT. 109.

P S A L M
cxlvi. 1.

WHatever you are besides, as GOD's creatures express your highest regard and esteem for him. Do you angels pay the LORD of all an exalted homage from your glorious abodes in the heavenly regions: in the utmost height of your habitation, celebrate his praises who liveth and reigneth for ever.

2. Ascribe everlasting honour to him all ye his messengers who bear through the universe his high commands or are the ministers of his providence: magnify the titles and attributes of your supreme commander all ye his immense armies of intelligences who constantly attend upon duty in your respective stations.

3. And though you are not intelligent, nor can be sensibly affected with his favours, ye sun and moon do ye glorify him in demonstrating his being and serving his purposes: all ye glittering stars likewise in the light you convey tell his immense excellence.

4. Ye upper regions of atmosphere which surround this earth proclaim his perfections who created you; and in your proportion also ye waters that are above them.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2. Praise ye him all his angels: praise ye him all his hosts.

3. Praise ye him sun and moon: praise him all ye stars of light.

4. Praise him ye heavens of heavens: and ye waters that be above the heavens.

Accord-

5. Let them praise the name of the LORD: for he commanded and they were created.

According to their different spheres let them all bring in tribute to the honour of GOD's Omnipotence, wisdom, and benevolence: for he only commanded that they should exist, and the surprizing event of their universal existence or production immediately took place.

SECT. 109.
PSALM
cxlviii. 5.

6. He hath also established them for ever and ever: he hath made a decree which shall not pass.

He hath moreover, by the same significant order given them a stability and fixedness, that notwithstanding their apparent mutabilities and vicissitudes they should as to their properties and situations be secured or continue the same to the dissolution of the whole system or final consummation of all things: he hath enacted a certain law of nature to which they are necessarily conformable, and which shall not be ineffectual altered or disannulled.

7. Praise the Lord from the earth, ye dragons and all deeps.


Let the divine attributes be ob- jectively acknowledged, or appear fairly to be traced as truly conspicuous, in your formation and support ye various inhabitants of this terraqueous globe: particularly ye sea monsters, dragons or whales; and whatever astonishing productions are contained in the whole profound of watery element.

8. Fire and hail, snow and vapour, stormy wind fulfilling his world.

Likewise in the air, of exhaled meteors, the blazing lightning, moulded hail, fleecy snow and cloudy vapour; with the agitating whirlwind or driving hurricane; which in all the horrors they create or devastations they make, only execute his supreme pleasure, or perform what he enjoins them.

9. Mountains and all hills, fruitful trees, and all cedars.

The aspiring mountains and all the numerous hills of an humbler

SECT. 107.  size; the lower fruit-bearing trees and all the lofty cedars.

PSALM cxlviii. 9. The animal kingdom also, wild beast which frequent the deserts, and all the herds and flocks which are subjected to mankind; reptiles which move upon the earth, or feathered tribes that wing their course through the yielding air.

11 Among rational beings of a more eminent distinction and capable of a more exalted service, in their different orders let them contribute their devoutest acknowledgments;—Rulers in their more conspicuous departments and subjects in their several stations; principal members of society in their respective provinces; and all civil magistrates or judges concerning the limits of property or the force of laws.

12 All ages and sexes likewise, vigorous young men and marriageable virgins; the most ripened in years and experience with the simplest youngest children.

13 To the utmost of their ability let them all concur in the important service of adoring the unbounded perfections and providence of the most high GOD; for they alone are infinitely excellent: and those amazing qualities for which he is so justly celebrated, out-shine every thing that is esteemed conspicuous in his whole creation whether in earth or heaven.

14 Particularly he merits his people's most thankful acknowledgments, that by several remarkable successes he hath raised them from a condition of obscurity to power and a respect-

10. Beasts and all cattle: creeping things, and flying fowl.

11. Kings of the earth, and all people; princes and all judges of the earth.

12. Both young men and maidens, old men and children.

13. Let them praise the name of the LORD: for his name alone is excellent, his glory *is* above the earth and heaven.

14. He also exalteth the horn of his people; the praise of all his saints, *even* of the children of Israel,

Israel, a people near unto him. Praise ye the LORD.

respectable importance: glorious SECT. 109.
occasion of adoring homage hath
he afforded to men, to men of un- PSALM
feigned virtue and piety, even to cxlviii. 14.
all upright *Israelites*; a people
compared with all others, who are
as it were afar off, brought near
to him; and honourably distin-
guished for extraordinary privi-
leges. Let us be truly eminent
for the most exalted praises of an
uniform obedience.

PSALM CXLIX. SECT. CX.

Publick acknowledgments to be performed by the Israelites in full assembly with vocal and instrumental musick. Occasion some conquest or deliverances. Encouragement derived of the compleatest triumph over all the greatest enemies. Title, Praise ye the LORD.

PSALM cxlix. I.

PSALM cxlix. I.

PRAISE ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

IN the highest strains extol the SECT. 110.
Independant and Eternal Being. PSALM
The occasion is recent, and sing cxlix. 1.
to the honour of its Ever-blessed
author a new poetick composure;
and the applauses which he merits
in the great assembly of his sincere
adorers and servants.

2. Let Israel re-
joice in him that
made him: let the
children of Zion be
joyful in their King.

Let the *Israelitish* people truly 2
felicitate themselves upon their pe-
culiar relation to him, who hath
not only created them as all others,
but selected and formed them for
his most perfect and exemplary
obedience with distinguished privi-
leges: let the citizens of *Zion* re-
joice and exult in their being the
subjects of a king, whose throne is
established in righteousness and up-
held with mercy.

Let

SECT. 110.

PSALM
cxlix. 3.

Let them express a rapturous unfeigned gladness; and celebrate his eminent distinction in the most brisk and lively motions of the flute-dance: let their voices tune, the timbrel sound, and the harp warble in the symphony of his praises.

4 Such signal glorious interpositions demonstrate, that GOD's peculiar people stand higher in his favour than that he will ever desert them: the humble and lowly afflicted and oppressed shall always find him willing and ready to honour them with all manner of blessings and mercies.

5 Men of integrity and undissembled piety, truly objects of the divine regard, may further rejoice in the extraordinary displays of a most equal providence: the weight of glory to be revealed: they may shout and sing upon their beds, or even triumph over their graves in prospect of that light which is sown for the righteous, at an approaching grand period of renovation or the general resurrection.

6 The most exalted strains of a noble panegyrick or triumphant song to the honour of GOD, shall then dwell upon their lips; flow from their transported grateful hearts; and a power that is invincible appear exerted, or a sword that cuts down all opposition brandished in their victorious hands.

7 To obtain a full vindication upon ungodly pagans for all their injuries and reproaches; and by the greatest sufferings to make the profane people sensible of their crimes
who

3. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5. Let the saints be joyful in glory: let them sing aloud upon their beds.

6. Let the high praises of God be in their mouth, and a two-edged sword in their hand.

7. To execute vengeance upon the heathen, and punishment upon the people.

who have afflicted and persecuted them. SECT. 110.

8. To bind their kings with chains, and their nobles with fetters of iron:

As perfectly at their mercy and doomed to lonely prisons or a lasting captivity, to load their arbitrary rulers with heavy chains, and the tyrannical lordly great with the strongest iron fetters. PSALM cxlix. 7, 8.

9. To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

To put in execution the righteous sentence pronounced upon them for all the mischievous and ungodly deeds they have committed and thereby marked themselves out for destruction: this extraordinary dignity have all the unfeigned advocates of religious virtue conferred on them. Think not unworthily of, but express an infinite regard for the Ever-living and true God.

P S A L M CL.

Celebration of God's praises as presiding in heaven. Displaying his power in the firmament or atmosphere. Wonderful in his works. His homage to be correspondent to the attributes of his supreme Majesty. Instruments of musick to attend, and every being that hath the breath of life to join in it. Title, Praise ye the LORD.

PSALM cl. 1.

PSALM cl. 1.

PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

DO you study to know his honour and celebrate the glorious perfections of the Ever-blessed GOD. Acknowledge in truly exalted homage an Infinite Deity, as seated on his illustrious throne in the holy and magnificent habitations of heaven: adore him for that stupendous display of his matchless Omnipotence, the established firmament or most fixed immoveable atmosphere. SECT. 110. PSALM cl. 1.

Place

SECT. 110.

PSALM
cl. 2.

Place in the strongest points of view to magnify their author, that multiplicity of facts which demonstrate him to be possessed of an absolute jurisdiction over all nature and its laws: attribute to him titles and eulogies that are correspondent to his supreme majesty his immense greatness.

3 As exciting to an engagement or celebrating a victory, make the trumpet sound forth his praises and your joys: give thanks to him, that are exhilarated with the sweetest melody of psaltery or lute and harp.

4 To extol his perfections and express your high pleasure, beat the tabor or drum and perform the flute dance: improve the harmony to applaud his excellence with the viol and violoncello.

5 Sound forth the astonishing perfection of his works upon cymbals of a sprightly joyful tone; solemnize the unfathomable wisdom of his ways upon the loud and deep-toned cymbals.

6 Let every creature in whom is the breath of life, especially let the worlds of reason and intelligence in their homage and morals give testimony to the power, wisdom, and goodness of the Eternal Deity. The most high GOD is worthy of and do you ascribe to him perpetual praises.

2. Praise him for his mighty acts: praise him according to his excellent greatness.

3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6. Let every thing that hath breath praise the LORD. Praise ye the LORD.

The End of the Book of PSALMS.

A P A R A -

PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of *PROVERBS*.

CHAP. I.

SECT. I.

Moral sentences excogitated or collected by Solomon. Their design to instruct in wisdom and virtue. Attended to by the prudent. Neglected by the inconsiderate. Parental authority sacred. Evil communications to be avoided. The dictates of conscience and laws of religion to be regarded. The dreadful consequences of finally rejecting them.

CHAP. i. 1.

THE^m proverbs of Solomon the son of David, king of Israel.

CHAP. i. 1.

THE moral comparisons or SECT. I. proverbial popular observations, having in them a peculiar Proverbs dignity and excellence, which So. i. 1. Solomon himself made or collected from others, who was the son of David, king Israel.

The

^m מִשְׁבָּלִים *dominatus est*, means no more as a learned author expresses it, than a powerful or commanding sentence or speech. As a good speaker in those ancient times had no doubt a great command in their assemblies; for eloquence is very powerful. The proverbs of Solomon are called *Mesbalim* for no other reason but for the weight and authority, which they carry with them: for as to other things, we know that some are delivered plain, some in figurative expressions; some in similes and some without.

SECT. 1.
Proverbs
i. 2.

The great design of them is to influence men, to know effectually so as to answer all the purposes of solid wisdom and virtuous discipline: to balance and distinguish accurately those doctrines or declarations, which instruct in true prudence, or contain the rules of impartial, rational judgment.

2. To know wisdom and instruction, to perceive the words of understanding;

3 To receive, as the earth does seed to nourish and ripen it to perfection, restraints which a maturity of understanding dictates; the plain rules of truth and right; the proper plan of living and acting; the certain and unchanging laws of equity and an inviolable integrity.

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To excite in them some degree of vigour and sprightliness, whose indolence and remissness exposes them many ways to be imposed on and deluded: in young precipitate and inexperienced minds, a becoming sagacity of temper and solidity of reason.

4. To give subtilty to the simple, to the young man knowledge and discretion.

5 A thinking prudent person, who, apprized of their excellence is truly disposed to those studies, will both diligently attend to, collect and greatly improve by the inestimable lectures of just morals and a proficient herein, or a judicious considerate one, as the master of a ship directs its tackling, will possess himself of all those talents and maxims which are requisite for the due government of his thoughts and actions.

5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels;

6 To that degree as to be easily able to form adequate ideas of proverbial eminent sentences, and of elegant figurative expressions; with the full import and meaning of expressions taken out of their usual natural

6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

natural acceptation; the parables SECT. 1.
or aphorisms of masters in moral science, and their enigmatical Proverbs
quires, abstruse points, or obscure 1. 6.
positions.

7. The fear of the LORD is the beginning of knowledge, *but* fools despise wisdom and instruction.

One of which and that truly 7
important is, that distinct ideas, an
impressive sense, and religious re-
verence of the most high GOD,
constitute the principal articles of
the noblest of all knowledge and
study: but the corrupt and vicious
stupid and obstinate treat wise in-
structions and the kindest admoni-
tions with disdain and abhorrence.

8. My son, hear the instruction of thy father, and forsake not the law of thy mother.

That you, my pupil, may act 8
a different part, do you shew a
due regard to the discipline your
experienced father sees convenient
to impose on you, with plain views
to your future virtue; and not un-
dutifully disengage yourself, or vio-
lently break loose from that right
course of behaviour, wherein your
affectionate mother guides you.

9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

For submission to their authority, 9
and a propriety of conduct and
actions answerable to their rules,
will be the greatest obligation on
yourself, and render you truly
amiable and honourable: like the
graceful ornamental addition a
crown surrounding it makes to
your head; or the publick noble
distinction chains worn about your
necks give them.

10. My son, if sinners entice thee, consent thou not.

My young disciple, if those who 10
are themselves quite out of the way
of virtue and happiness, flatter to
deceive and lead you into error,
do not acquiesce in or at all in-
cline to them.

SECT. 1.

Proverbs

i. 11.

For instance, if in order to seduce, they insinuate the privacy of their designs and practices as follows; associate with us and we will conceal ourselves in some secret place to watch an opportunity of making a sudden attack to rob or slay: in the manner we shall plant ourselves, there is not the least doubt but we shall undiscovered execute our full designs against the inoffensive and unguarded, who being conscious of no crimes suspect no danger.

12 As if the earth opened; a whirlpool drew them in, or even as the devouring grave does the dead, we shall easily and in an instant overpower and destroy them alive; we shall so entirely do it, without any thing remaining to detect us, as if they had fallen into the deepest pit.

13 And then the advantage, we shall seize by violence, without expence or labour, all manner of wealth, or whatever is scarce and valuable: we shall store our houses with the greatest abundance of the richest booty or plunder:

14 And as to dividing it, that shall be determined by an equal lot, and your full proportion shall be distributed to you: assure yourself, all things are in common amongst us, neither does the gain and purse of one member preponderate that of another.

15 My dear scholar, beware of engaging in their courses, or even continuing in their company: and if

11. If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.

12. Let us swallow them up alive as the grave, and whole, as those that go down into the pit:

13. We shall find all precious substance, we shall fill our houses with spoil:

14. Cast in thy lot among us, let us all have one purse:

15. My son, walk not thou in the way with them: ⁿ refrain thy

ⁿ *Refrain*, a metaphor borrowed from stopping a body in motion, or hindering it from going on, *Job* i. 14. Keep, detain it still in his mouth or palate, that it go no further lest he should lose the pleasant taste. See *Taylor Conc. in Verb.*

thy foot from their path.

if you perceive the least disposition that way correct it; if you have taken a single step desist, proceed no further. SECT. 1. Proverbs i. 15.

16. For their feet run to evil, and make haste to shed blood:

For whether they dissemble their danger or are ignorant of it, there is a natural and inseparable connection betwixt vice and misery; and their feet run, or their passions hurry them, to evil and mischief that will in due time fall upon themselves: they are plainly in the utmost precipitation to an untimely end from private resistance or public justice: 16

17. Surely in vain the net is spread in the sight of any bird.

One would truly imagine it must be with no other design but to fright away, not to take a bird which has eyes to see, or wings to fly; that the net is exposed, shaken at, or tossed before the wind in its full view. 17

18. And they lay wait for their own blood, they lurk privily for their own lives.

And that they are laying snares which cannot be effectual to trepan, one who is warned by innumerable examples of their final wretched fate, to treat with abhorrence all their suggestions; but that they will prove to be only contriving their own ruin: and applying all insidious arts to inveigle and destroy themselves. 18

19. So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof.

Vengeance will doubtless quick pursue them, who add to their enormous avarice a most horrid barbarity; and in order to possess themselves of worldly advantages which they have no right to, commit murder upon its just proprietors. 19

20. Wisdom crieth without, she uttereth her

On the contrary, wisdom like a master of eloquence who has nothing of his whole heart to conceal, nothing

SECT. 1. nothing in view but the good of her voice in the
 mankind, proclaims heavenly in- streets.

Proverbs instruction aloud, and as it were on
 i. 20. the outsidés of houses, camps, or
 cities: she thundereth in men's
 ears the laws of duty and virtue as
 they travel in the broad ways.

21 With a sovereign authority she
 challengeth their attention, in the
 principal places or most publick
 streets, where there are the greatest
 numbers of people or the most
 tumultuous assemblies; in the gates
 that lead to courts of judicature or
 common markets: she declareth
 in the strongest terms to the fol-
 lowing purpose:

22 Hitherto have you mistaken the
 true ends of living? To what fur-
 ther date, O ye ignorant and de-
 ceived, will you prolong your errors
 and determine your affections to
 vanity, filliness and delusion? and
 those who throw contempt upon
 the most serious and important
 matters, look upon their impious
 scoffs and ill-judged satire, as the
 great objects of their delight and
 desire: and the most heavy stupid
 beings treat that consideration and
 true knowledge, which they have
 the greatest occasion for, with entire
 aversion?

23 Upon my clearly convincing you
 that they are wrong and evil, alter
 your sentiments and measures; and
 as the happy consequence, I will,
 like a fountain its streams, pour
 out my reason and spirit, truth
 and morality of religion on your
 hearts; or impress on your minds
 the purest principles of thinking
 and action: my commands shall

appear

21. She crieth in
 the chief place of
 concourse, in the
 opening of the gates:
 in the city she utter-
 eth her words, say-
 ing,

22. How long ye
 simple ones, will ye
 love simplicity? and
 the scorers delight
 in their scorning, and
 fools hate know-
 ledge?

23. Turn you at
 my reproof: behold,
 I will pour out my
 spirit unto you, I
 will make known
 my words unto you.

appear so plain and familiar, that SECT. 1.
you cannot but see their meaning
and own their infinite importance. Proverbs

24. Because I have
called and ye re-
fused, I have stretch-
ed out my hand, and
no man regarded;

For as much as, in direct terms i. 23.
I have called upon in order to re- 24
claim you, and, as if I was im-
posing the heaviest burden, you have
peremptorily refused: with the ut-
most earnestness of a spread out
hand I have intreated, and no ears
were ready, no minds disposed to
give a serious attention.

25. But ye have
set at nought all my
counsels, and would
none of my reproof:

But, as unworthy of your ob- 25
servance, you have violated that
admirable scheme of duties I have
contrived for your perfection of
virtue and happiness; have flagrant-
ly relaxed all discipline; and when
I have tried all rational expedients
to bring you to a sense of your
mistakes, you would not ac-
quiesce in or be convinced by them:

26. I also will
laugh at your cala-
mity, I will mock
when your fear
cometh;

As a proper return, I who should 26
otherwise have been your infallible
support under all evils, will in effect
make sport of that crushing cala-
mity which totally ruineth you; I
will laugh in derision when that
danger comes or that distress is
endured, which was the object of
your most awakened apprehensions.

27. When your
fear cometh as de-
solation, and your
destruction cometh
as a whirl-wind;
when distress and
anguish cometh up-
on you.

When you are involved in the 27
most astonishing wretchedness, like
the sudden storming of a town, or
tumultuous and entire devastation
of a country; when unavoidable
extreme misfortunes, as it were,
break you all in pieces with the
quickest dispatch and the utmost
violence, like a sweeping tempest
or overwhelming hurricane: when
you feel pangs like those of a
woman in travail, your troubles

SECT. 1. quite furreounding and all succour

 failing.

Proverbs

i. 28, 29.

Then in their turn shall they call upon me, for assistance but I will not act correspondently to their vocal addreeses; they shall use the utmost importunity early and late, but they shall not prevail so as to retrieve life and happinefs.

29 Entirely owing to their disregard of all moral studies; neither could the happiest opportunities with the warmest sollicitations, influence them to prefer the noblest good of religious virtue, before the unmanly fordid gratifications of profaneness and wickedness.

30 The most seasonable beneficial instruction did not signify to them; the most salutary repeated admonition was only insulted and derided.

31 The consequence is just and natural, that the seed they have sowed in the tenour of their past actions, should now come to be reflected on as the only support of their minds; and that they should be satiated with the most painful reviews of their own imaginary schemes, they have followed in contradiction to mine of solid and true wisdom.

32 For the obstinate degeneracy of the unthinking and stupid, as a city is dismantled, shall utterly overthrow them; and the long security or uninterrupted course of prosperity of the wicked and incorrigible, which they have perverted only serve to aggravate their final downfal.

33 On the other hand, whoever observes the lectures of virtue and piety

28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

29. For that they hated knowledge, and did not choose the fear of the LORD.

30. They would none of my counsel: they despised all my reproof:

31. Therefore shall they eat of the fruit of their own way; and be filled with their own devices.

32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33. But whofo heark'neth unto me, shall

shall dwell safely;
and shall be quiet
from fear of evil.

piety I prescribe, shall be fixed in a situation of unmolested security; and shall enjoy tranquillity and perfect freedom as to all apprehensive fears, either in this world or that which is to come.

SECT. I.

Proverbs

i. 33.

CHAP. II.

SECT. II.

Acquisition of wisdom the certain effect of a steady application of proper measures to obtain it. The consequence safety as to being corrupted by wicked and evil designing men, or wanton flattering women. Virtue, happiness, vice, misery.

CHAP. II. 1—5.

CHAP. II. 1—5.

MY son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and lift up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God.

MY dear young reader, who-ever you are, if you will give my discourse a favourable reception; and as of equal value with hidden treasure, store and charge yourself with my commandments; so that with open and ready ears you attend to the instructions of wisdom, and enlarge the powers and good affections of your mind to form consistent clear apprehensions; if as for help in danger you cry after a sound judgment to guide you free from error; and raise your voice for true prudence to steer you safe from precipitancy; if with equal ardour and impatience as the worldly minded does silver, you seek in order to find her; and with care and diligence, removing every thing out of the way as for something hidden under ground, search for her; then shall you in its full meaning comprehend the religious reverence of the Eternal Deity; and shall discover the noblest knowledge of the rational worship and uniform

SECT. I.

Proverbs

ii. 1—5.

SECT. 1. uniform obedience of the most high

 GOD.

Proverbs
ii. 5, 6.

For the great fountain of reason truth and virtue, who hath endued man with intellectual moral capacities, hath inseparably connected improvements with an honourable application: and whoever duly attends to the commandments he hath promulgated, will experience that they are fraught with sentiments of the noblest knowledge and exactest prudence.

7 As parents lay up gold and silver for the benefit of their children, so hath he reserved the nobler treasure of the reality and solidity, not shew and appearance only, of wisdom, to men who deviate not from the plain rule of truth, equity and integrity: as his shield to the military man, so certain a defence is the protection of heaven, to them whose habitual practice and sincere endeavour it is, to carry all virtuous and amiable qualities to the greatest perfection.

8 He hath under his constant inspection and guardianship, men who prevaillingly act conformably to the plan of true religion: and as his particular charge watcheth over them, the course of whose lives shews an eminent piety and humanity, or settled desires to please him.

9 When you have attained to this excellence of good and virtuous affections

6. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7. He layeth upⁿ sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8. He keepeth the paths of judgment, and preserveth the way of his saints.

9. Then shalt thou understand righteousness,

ⁿ *Koerber* in his lexicon at the end of *Noldius's* concordance the *Jena* edition derives *יָסַד* from *יָסַד* a man, and renders the noun, *existence, force, power, firmness*. It carries a strong emphasis, and denotes reality, entireness, solidity, completeness of existence. *Pagninus* interprets, *he will reserve for the upright essence*.

ownness, and judgment, and equity; every good path.

affections and dispositions, then shall you form distinct ideas and a most accurate judgment of the laws of truth and equity, the genuine rules of right action; of the moral levels and plain standards of things, which have nothing crooked or uneven in them; truly of whatever any way contributes to perfection and happiness.

10. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

When the principles of this noblest art of wisdom, have possessed themselves of your heart, as their dwelling or mansion; and a distinguishing practical knowledge, as dainties to the palate, is truly delightful to your soul;

11 Discretion shall prefer thee, understanding shall keep thee:

The attachment of your mind to such principles, or the deliberate fixed purpose of your heart in favour of virtue, confirmed by a series of good actions, as a watch set over, will secure you from danger; your habit of weighing and balancing things which renders you scrupulously prudent, as the strongest guard, will keep you in constant safety.

12. To deliver thee from the way of the evil man, from the man that speaketh froward things.

To prevent you from falling into, or to provide for your escape from the manners and courses of the evil disposed and mischievous; from the dangerous man whose loose discourse plainly tends to pervert the heart from God and virtue into sin and misery.

13. Who leave the paths of uprightness, to walk in the ways of darkness:

Who hath entirely withdrawn his thoughts and practices from all regard to the ways of an obvious plain truth and integrity; in order to walk in the perplexed and gloomy paths of ignorance and wickedness.

SECT. 1.
 Proverbs
 ii. 14.

- To persons of which wretched stamp and character, it gives the sincerest pleasure to be the abettors and authors of uneasiness and vexation: neither is it ordinary common iniquity that satisfies them; but they are in transports from having perpetrated the darkest scenes of the most pernicious subversive malignity and villany.
14. Who rejoice to do evil, *and* delight in the ° forwardness of the wicked.
15. Their proceedings are, moreover, distorted and winding this way and that, as may best answer their abandoned purposes; to which they even prostitute virtue itself: in the round of their practices they plainly depart from every thing that is true and uniform direct and equal.
15. Whose ways *are* crooked, and *they* froward in their paths.
16. Again, religious wisdom and an inflexible virtue will extricate you from, or effectually guard you against the seducements of a lewd married woman; even from the snares of an adulterous wife who insinuates her lasciviousness by the smoothest flatteries the softest blandishments.
16. To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words:
17. Who hath abandoned him to whom she was early betrothed as her partner, friend, and husband; and violated, as if she had buried in oblivion, the matrimonial engagement entered into with solemn appeals to the Almighty Being: or hath utterly renounced that behaviour which is suitable to a state of the greatest happiness here below.
17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18. She cannot be too strictly guarded against, for instead of doing honour
18. For her house inclineth unto death, and

° Literally, *the perversities of malignity*, the overthrows of mischief, or such wickedness as turns up side down or is perfectly ruinous.

and her paths unto
the dead.

honour to an house or family; her habitation, as he will find who frequents it, settleth or sinketh into the pit of death and destruction: and her course of life and manners to that wretched prison, where the *Rephaim*, rebellious giants or enormous sinners who perished at the flood are confined.

SECT. I.
Proverbs
ii. 18.

19. None that go
unto her, return a-
gain, neither take
they hold of the
paths of life.

So few that next to none ever recollected themselves after engaging in a course of this kind of debauchery: neither are they usually reclaimed, so directly contrary to their former practice, to live according to the laws of religious virtue, leading to satisfaction and happiness.

20. That thou
mayest walk in the
way of good *men*,
and keep the paths
of the righteous.

If answerable to my sincerest wishes, you determine upon the pursuit of wisdom, it is absolutely necessary both that you avoid the above temptations, and that you follow their examples who have uniformly acted as truth and reason dictated; and steadily observe those rules which men eminent for a generous virtue kept inviolate.

21. For the up-
right shalt dwell in
the land, and the
perfect shall remain
in it.

For as pitching their tents, persons of an equal plain integrity shall obtain a lasting settlement in the promised happy land: and as lengthening the cords and strengthening the stakes, those of a finished virtue, truly excellent in all amiable good qualities shall stretch out, advance, or rise to the utmost height in all earthly blessings.

22. But the wicked
shall be cut off from
the earth, and the
transgressors shall be
rooted out of it.

On the contrary, men of profigate tempers and restless ungoverned passions, shall be debarred, as if they were cut off, from enjoying any thing in this world; and as swept

SECT. 2. swept out of it, the treacherous
 { faithless or perfidious shall be to-
 Proverbs tally extirpated.
 ii. 22.

CHAP. III.

SECT. III.

*Health, long life, and inward peace effects of virtue.
 The favour of God and man consequent upon practising
 integrity and benevolence. The benefit, of religious
 charitable duties: of affliction: of wisdom above riches.
 Ver. 1—19.*

CHAP. iii. I.

CHAP. iii. I.

SECT. 3. **B**EWARE, my dear young
 { follower, of being forgetful or
 Proverbs negligent in the affair of my in-
 iii. 1. structions; but do you carefully
 retain in the securest place of an
 honest heart, and observe in all the
 actions of a regular life, whatever
 I have enjoined you.

2 For you may promise yourself as
 the natural effect of this conduct
 prolonged days, even many re-
 volving years of life and happiness;
 with peaceful reflections and all in-
 stances of a growing perpetually
 increasing prosperity.

3 Take for your constant asso-
 ciates, or never cease to practise a
 generous benevolence and the stric-
 test equity and integrity: as the
 noblest ornaments or badges of the
 most honourable distinction bind
 them about your neck; as engraved
 in lasting characters upon a table
 or plate, impress them deep upon
 your mind.

4 Only steadily act in this manner,
 and you certainly enjoy the favour-
 able regard of GOD and man: and
 the perfection of all blessings which

can

MY son, forget
 not my law;
 but let thine heart
 keep my command-
 ments:

2. For length of
 days, and long life,
 and peace shall they
 add to thee.

3. Let not mercy
 and truth forsake
 thee: bind them a-
 bout thy neck, write
 them upon the table
 of thine heart.

4. So shalt thou
 find favour, and
 good understanding
 in the sight of God
 and man.

can reasonably be desired or expected from divine providence and human esteem and confidence. SECT. 3.
Proverbs

5. Trust in the LORD with all thine heart; and lean not unto thine own understanding.

However, you are to lay your account of security and all successes from providence; in an absolute reliance on Almighty GOD and observance of his laws: neither are you by any means to prop yourself up with or depend for support and conduct, upon your own judgment, prudence, or policy at the neglect and expence of these.

6 In all thy ways acknowledge him, and he shall direct thy paths.

In the entire series of your actions and business, by a becoming piety and moderation, shew how sensible you are of the necessity of the divine assistance and the obligation to obedience: and the GOD whom you serve will render the course you are to proceed in smooth and straight, obvious and directly leading to the happiest issue.

7. Be not wise in thine own eyes: fear the LORD, and depart from evil.

Entertain not a fond opinion overweening conceit or high presumption, of your own extraordinary penetration and sagacity; express the utmost religious reverence for the unerring wisdom of the all-presiding Deity; and remove to the greatest distance from places, where there is danger of committing wickedness and incurring his displeasure.

8. It shall be health to thy navel, and marrow to thy bones.

As an healthy sound navel is to the vigour of all the other parts of the animal constitution, and as marrow duly moistening the bones is to preserve the whole frame in an athletick state; so salutary and beneficial are the foregoing instructions for the mind, and spiritual moral habit and temper.

To

SECT. 3.
Proverbs
iii. 9.

To give weight and influence to religion, and out of an unfeigned regard to the Almighty, whose ministers they are, and who has in his law appointed them to be this way supported; devote some portion of your wealth to their benefit who serve at the altar: make voluntary oblations, and regularly bring in the first fruits of whatever your land produces.

10 This will procure the favourable regard of the common lord and benefactor, to such a degree of his providential bounty, that your store-houses shall be filled with the greatest plenty: and your largest receivers of the new wine from the pressed grapes, shall not be able to contain it; without giving way in a sudden and violent disruption as banks from an inundation.

11 My imperfect frail follower, let me further advise you, not to harbour disagreeable mistaken thoughts of that divine discipline of affliction which is designed to prevent or remedy your errors: neither be impatient and without hope of succour under those sufferings whereby a good GOD is shewing you your faults; and determining to your full conviction the most interesting and important affair of duty and virtue.

12 For his affection is rather to be inferred from such allotments, than his friendly regard suspected; since he observes where he corrects, something less pleasing, and likewise doubtless something valuable and greatly improvable; as the kindest of fathers chastises the son who

9. Honour the LORD with thy substance, and with the first fruits of all thine increase.

10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11. My son despise not the chastening of the LORD: neither be weary of his correction.

12. For whom the LORD loveth he correcteth, even as a father the son, in whom he delighteth.

who gives him the greatest future SECT. 3.
hope.

13. Happy is the man that findeth wisdom, and the man that getteth understanding.

That man is in the direct road Proverbs iii. 12, 13.
to the most substantial and lasting satisfaction and happiness, who hath in his possession the true principles of religious wisdom: and he who is supplied from the purest fountains of the divine attributes and the reason and relations of things, with a just judgment; and habitually executes its sincerest dictates.

14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

For it is more desirable and interesting to negotiate and purchase it than to barter for silver; and the profit arising from it unspeakably preferable to whatever can be made of the finest gold.

15. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Of infinitely greater value is it than polished gems: and all the various objects of men's most enlarged desires, or whatever in nature is esteemed peculiarly worthy of them, will not bear to be set against, is but as dust in the balance compared with her.

16. Length of days is in her right hand: and in her left hand riches and honour.

As holding them ready in her right hand to bestow, she confers on her true votaries the most important advantages of health and long life, even a blessed immortality: and in her left the subordinate goods of wealth and power splendour and dignity.

17. Her ways are ways of pleasantness and all her paths are peace.

There is a superior inward satisfaction and the noblest purest pleasure in every step of that course of duties she requires: and the whole great road of habitual confirmed obedience is most tranquil and delightful.

18. She is a tree of life to them that lay hold upon her; and

As the tree of life in paradise is elegantly represented, as created with such virtues as to perpetuate life;

SECT. 3. life; so may rational hopes be conceived of an immortality of existence from the excellence of religious virtue: and that those who sincerely practise it or who are constant and stedfast unto the end of their days, shall be eternally happy. and happy is every one that retaineth her.

Proverbs
iii. 18.

S E C T. IV.

To the further honour of wisdom or true philosophy the works of creation and providence conformable to its laws. Repeated recommendation of those branches thereof which are suitable to man's sphere of being. The tendency of their observance to happiness. Their title to the divine protection. Delays of equity or mercy, with evil litigious dispositions forbidden. Likewise emulation of oppressors. The difference in the divine estimate betwixt virtuous and vicious characters. Ver. 19, to the end.

C H A P. iii. v. 19.

C H A P. iii. 19.

SECT. 4.
Proverbs
iii. 19.

THAT you may further understand the excellence of these qualities, it may be added, that the Father and LORD of all in his formations and establishments hath displayed the perfection of them: according to the plan of an infallible wisdom the self-existent Being hath settled the strength and support the measures and limits of this whole solid earth; agreeably to the exactest balances of a right and true judgment hath he disposed and firmly stationed the unshaken and exalted heavens.

20 Conformable to rules plann'd by his own most curious and adequate knowledge, as infants out of the womb, the waters issue forcibly from the bowels of the compact earth, and as cut and shaped, are disposed

THE LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20. By his knowledge the depths are broken up, and the clouds drop down the dew.

disposed into fountains, rivers, and SECT. 4.
lakes: and the exalted clouds of coagulated vapours gently distil in Proverbs
drizzling rains or the pearly drops iii. 20.
of refreshing dew.

21. My son, let
not them P depart
from thine eyes:
keep sound wisdom
and discretion.

From a full conviction of their 21
utility, indeed of their unspeakable
excellence, O my young learner,
then be persuaded to keep your
eyes so steadily and constantly fixed
upon as never to lose sight of them:
as a charge of the utmost impor-
tance, guard the solidity of wisdom
and deliberate purpose of virtue, so
that your behaviour in no case ever
violate them.

22. So shall they
be life unto thy soul,
and grace to thy
neck.

As athletick health does to the 22
body shall they produce vigour life
and happiness to your mind; and
as ensigns of earthly honour to the
neck, give the utmost dignity to
your deportment and character.

23. Then shalt
thou walk in thy
way safely, and thy
foot shall not stum-
ble.

Then, as to the affairs you have 23
to transact and the whole com-
merce of life, there shall one ob-
vious direct course offer itself, in
which you shall proceed with in-
trepidity and perfect safety; and
whatever stumbling blocks, diffi-
culties or dangers may happen in
your way, they shall never harm
you; nor shall you stumble at, or
strike and pain your foot against
them.

24. When thou
liest down, thou shalt
not be afraid: yea,
thou

And in your more relaxed and 24
unguarded moments, when you
throw your weary limbs on the bed
of

P *Depart*, לָךְ seems opposite to וְשָׁרָה and therefore as the
latter denotes that which is *direct right straight*, the other
must declining, departing, turning aside: let them not de-
part, &c. then have a constant eye upon or direct the mind
fixedly to them.

SECT. 4.

Proverbs

iii. 24.

of indolence; you may do it in perfect tranquillity and without the least apprehension of evil: wherever it is you lie down, as on the softest downy pillow, with your conscious integrity, you may depend upon the most refreshing slumbers the soundest sleep; and even if you die, of a blessed resurrection unto eternal life.

thou shalt lie down, and thy sleep shall be sweet.

25 There is not the least ground for any uneasy suspense concerning unexpected sudden misfortunes or disasters; neither of that rushing storm of heavy vengeance which shall break over and utterly lay waste the ungodly and impenitent, when the terrible event shall take place.

25. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 As the loins are the strength and firmness of the body, so shall the Almighty LORD be your support, steadiness, and security; and whatever snares may be laid for your feet he shall preserve them from being taken and held in them.

26. For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 Proceed, never on any account of avarice or parsimony refrain or desist to perform acts of humanity and charity; wherever you meet with objects that may reasonably expect them; and your power and wealth abundantly enables you do you bestow the most ready alms.

27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28 Answer not your necessitous neighbour or poor fellow creatures, requesting so small a favour, with frivolous excuses or tedious needless delays; saying, trouble me not at this time, but return at some other when I am more at leisure and I will do what you desire; when every thing necessary to the promptest beneficence

28. Say not unto thy neighbour, go, and come again, and to morrow I will give; when thou hast it by thee.

faction is with you in the greatest plenty. SECT. 4.

29. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Further, do not from any competition of interest or rivalry of power, secret envy or personal pique and surmise, form underhand schemes of mischief against your neighbour; who lives in familiar converse with you, and full confidence of your kindness and friendship.

30. Strive not with a man without cause, if he have done thee no harm.

Enter not into an open and obstinate contention with a mild and peaceable lowly and humble man; who hath given no provocation or done no injury; as is but too common with men of power and wealth, merely because he is unwilling or unable properly and resolutely to defend himself.

31. Envy thou not the oppressor, and choose none of his ways.

Suffer not the prosperity of the injurious and violent, oppressive and tyrannical to inflame your breast with an ungenerous sordid envy: and beware, whatever are its advantages, of ever preferring his proceedings before equity and mercy, and imitating him in them.

32. For the froward is abomination to the LORD: but his secret is with the righteous.

For prevaricators with the laws of virtue, or those who wickedly depart from the plain even rule of integrity, in the divine estimate are detestable: but as if his counsels were held over, or his secrets imparted to them, he hath the open and honest under his peculiar protection.

33. The curse of the LORD is in the house of the wicked: but he blesteth the habitation of the just.

For a while they may seem to flourish, but the houses of incorrigible sinners are determined by the will of heaven to certain and irretrievable destruction: on the contrary he is unalterably purposed

SECT. 4. posed to shew the greatest favour
 where the pious and upright have
 their dwellings.

Proverbs
 iii. 33.

34 It is equally certain, that as on
 the one hand he treateth with dis-
 dain those who despise all admonition
 and restraint; on the other, he
 expresseth a peculiar concern
 and regard for the contrite and
 humble.

34. Surely he
 scorneth the scorn-
 ers; but he giveth
 grace unto the lowly.

35 The truly wise and eminently
 religious shall receive of the great
 Rewarder, a lasting inheritance
 worth their ambition and of the
 noblest dignity; but unpardonable
 fools who are destitute of all regard
 for virtue and piety, shall in no sense
 be conspicuous but as their shame
 is exposed, and their folly branded
 with everlasting marks of infamy.

35. The wise shall
 inherit glory, but
 shame shall be the
 promotion of fools.

CHAP. IV.

SECT. V.

*Attention solicited to religious wisdom from its excellence,
 and his own example in the early instructions given
 him. The nature of those instructions. The benefit
 promised from observing them. Evil company to be
 avoided. Virtue to be steadily observed, and all the
 avenues of sin and temptation duly guarded.*

CHAP. iv. I.

CHAP. iv. I.

SECT. 5. **O** My scholars, whom I regard
 with a most tender affection,
 Proverbs hearken to my admonition as to
 iv. 1. that of an experienced father; and
 give the due attention of open ears
 and unprejudiced upright hearts, in
 order to be fully instructed in the
 rules of solid judgment and true
 prudence.

HEAR, ye chil-
 dren, the in-
 struction of a father,
 and attend to know
 understanding.

The

2. For I give you
a good doctrine, for-
take you not my
law.

3. For I was my
father's son, and
tender and only be-
loved in the sight of
my mother.

4. He taught me
also, and said unto
me, let thine heart
retain my words:
keep my command-
ments and live.

5. Get wisdom,
get understanding:
forget it not, neither
decline from the
words of my mouth.

The excellent learning I desire SECT. 5.
to communicate to you, comes re- Proverbs
commended with the highest autho- iv. 2.
rity of its own intrinick equity and
reasonableness, flower of beauty
and entire utility; do you never
cease to pursue the right way which
I direct of virtue to happiness.

For once I was as you now are, 3
even a son dear to him, and to be
formed by the repeated lectures of
my affectionate wife father; as if
I had been her only child, I was
the object of my mother's tender
care, and constantly in her presence
under her inspection.

As the truest testimony of a most 4
endearing regard, he also shewed
me in a familiar plain manner and
with the greatest force what I was
to perform and what avoid; I can
never forget with what energy he
said to me, — as a support for you
take fast hold of my discourses; as
a most important charge set a con-
stant guard upon my religious pre-
cepts, that you may live and be
happy.

At any rate procure, and as the 5
most important acquisition possess
yourself of moral wisdom; as your
absolute right support the character
of a distinguishing judgment and
true discretion: on no account be
negligent of or regardless about
these matters; neither stretch out
to the right hand or to the left,
beyond the plain direct line which
my commands describe for you.

Q 2

As

* *Schultens* renders *florem feminis*, i. e. *doctrinæ uberem*
the flower full of seed or of doctrine.

SECT. 5.
 Proverbs
 iv. 6.

As to this religious virtue, with-
 draw not from her resolute and
 steady observance; and in answer
 she shall as the most faithful guar-
 dian secure you from evil and dan-
 ger; as a beautiful and faithful
 spouse admire and confide in her,
 and she will carefully guard your
 steps from erring or stumbling.

7 Religious wisdom, in order and
 dignity is the first and principal of
 all attainments; assert your right
 thereof against all opposition: and
 as infinitely preferable to all other
 possessions defend your enjoyment
 of an inviolable prudence.

8 Closely adhere to or highly ad-
 vance her in your esteem and re-
 gard, and in her turn she shall pro-
 mote you to stations of importance
 and preeminence: doubt not but
 she shall render you respectable and
 illustriously honourable, when you
 are greatly delighted in and entirely
 devoted to her.

9 As adorning your head with a
 most graceful beautiful chaplet or
 garland, she shall eminently dis-
 tinguish you: as generously pre-
 senting you with ensigns of royalty
 and a most rich and splendid crown,
 she shall pour down upon you a
 profusion of the noblest blessings
 and glories.

6. Forsake her
 not, and she shall
 preserve thee; love
 her, and she shall
 keep thee.

7. Wisdom is
 the principal thing,
 therefore get wisdom:
 and with all thy
 getting get under-
 standing.

8. Exalt her, and
 she shall promote
 thee: she shall bring
 thee to honour, when
 thou dost embrace
 her.

9. She shall give
 to thine head an or-
 nament of grace: a
 crown of glory shall
 she deliver to thee.

My

* *Exalt*, *Schultens* from the *Arabic* interprets, of adhering
 as the interweaving branches of vines to the *elm*, *swall*, or
 sides of houses: the *Hebrew* signifies to *cast up a road*, mount
 or terrace: and likewise a *basket* in which they carried fruit
 on the top of their heads. The sense seems to favour the
 former, and embrace her with infolded arms as *בסבב* signifies
 naturally to follow adhering to her, denoted by *ללס*.

* *Give*, the radix signifies to *give amply*; *bountifully* in an
 unrestrained free manner.

10. Hear, O my son, and receive my sayings: and the years of thy life shall be many.

My scholar, as if you was my son, I beseech you to attend to, and observe my sayings as worthy of all acceptance: hereby the years of your prosperity and happiness shall be multiplied.

SECT. 5.
Proverbs
iv. 10.

11. I have taught thee in the way of wisdom: I have led thee in right paths.

I have done and will direct you in a right course of action conformably to the laws of divine wisdom: as your faithful conductor, I will engage you to pursue an undeviating plain virtue and integrity.

12. When thou goest, thy steps shall not be straitned, and when thou runnest, thou shalt not stumble.

In which progress the farther advances you make, as on the greatest road, you shall meet with the fewer difficulties, that like narrow passages may obstruct or retard your steps; and in your utmost expedition to reach the mark you shall fall into no danger, be surprized by no accident, nor overcome by any temptation.

13. Take fast hold of instruction, let her not go; keep her, for she is thy life.

As taking and keeping fast hold, do you persevere with an inflexible resolution to improve that discipline which tends to retrench evil desire, or urge forward in duty: in no degree loosen your hold: retain her most sacredly and inviolably, for solely on doing this depend your life and happiness.

14. Enter not into the path of the wicked, and go not in the way of evil men.

And as to the corrupt and abandoned practices of ungodly wicked men never conform to them; and if you should unthinkingly embark, proceed not in, nor receive any impressions from the pernicious schemes of men of rapine and violence.

15. Avoid it, pass not by it, turn from it, and pass away.

If you have any connexion with them instantly break it off; stir not a foot towards them: suffer not yourself to be drawn in, but

SECT. 5. fly back from all attempts to do it;
 and with the quickest dispatch
 Proverbs transfer yourself into the direct
 iv. 15. contrary paths even those of virtue.

16 For so constant are they in per-
 petrating injuries, that no day
 passes without them: and so intent
 upon being the occasions of dis-
 asters and calamities to others, that
 they cannot compose themselves to
 rest and sleep, without the review
 of some fresh trouble they have
 created.

17 They even seem refreshed and
 highly gratified with their enormous
 practices as with their victuals; and
 as drinking the choicest wine, com-
 mit those violences that distract
 others, and sometime will like poiso-
 nous draughts fill themselves with
 excruciating anguish.

18 But the rules of truth, right, and
 goodness observed in the general
 course of a man's life, form a most
 beautiful and striking resemblance
 betwixt such life and the morning
 light; which when it hath once
 shone out, continues more and
 more to brighten, till it obtain its
 utmost height of meridian splen-
 dour; so is the journey of virtue
 proceeded in with growing pleasure
 and improvement; till men arrive
 at the noblest elevation of glory
 and summit of a fixed immortality.

19 On the contrary, the dismal
 courses incorrigible sinners pursue
 are properly represented by thick
 darkness; full of error and blind-
 ness they seem not aware to what
 crimes

16. For they sleep
 not except they have
 done mischief: and
 their sleep is taken
 away unless they
 cause some to fall.

17. For they eat
 the bread of wicked-
 ness, and drink the
 wine of violence.

18. But the path
 of the just is as the
 shining light, that
 shineth more and
 more unto the ^t per-
 fect day.

19. The way of
 the wicked is as
 darkness, they know
 not at what they
 stumble.

^t Literally, when the day is set upon its pedestal or base,
 i. e. in its loftiest and most upright situation.

crimes and what miseries, their SECT. 5.
headstrong passions and most dan-
gerous proceedings are hurrying Proverbs
them. iv. 19.

20. My son, attend
to my words, incline
thine ear unto my
sayings.

I repeat my earnest request to ²⁰
you, my dear scholar, that you
will dispose your mind for a ready
and serious attention to my dis-
course; extend your ear to hear
the instruction my words shall con-
tain in them.

21. Let them not
depart from thine
eyes: keep them in
the midst of thine
heart.

Place and keep them in the direct ²¹
and strongest point of view or full
before your eyes: lay them up
secure in the inmost recesses of
your heart.

22. For they are
life unto those that
find them, and ^u
health to all their
flesh.

For they produce new life vigour ²²
and happiness in those who obtain
and improve them: and such mo-
derate affections and virtuous habits,
as are in the highest degree salutary
and beneficial to the whole human
constitution.

23. Keep thy heart
with all diligence:
for out of it are the
issues of life.

You cannot be too scrupulously ²³
exact and constantly vigilant about
the affections of your mind, and
the impressions that are made on
them: for as life issues from the
heart and disperses to all the parts
of the body, so have the inward
dispositions the greatest influence
upon men's actions and their tem-
poral and eternal well-being and
happiness.

24. Put away
from thee a froward
mouth, and perverse
lips put far from
thee.

As the reverse of moral wisdom ²⁴
avoid all hypocritical double deal-
ing; and mixing with your reports
and discourse truth and falsehood, as

Q 4

may

^u *Health*, נפח signifies to *heal diseases* of any kind, *Psal.*
ciii. 3. particularly wounds by outward applications and
binding up, ver. viii. 22. In a moral sense to cure the mind
of vice and error, *Isa.* liii. 5.

SECT. 5. may best answer secular ends, without regard to the good or evil right or wrong there is in them: and as
 Proverbs iv. 24. quite beneath a man, treat with the utmost abhorrence all wilful violations of known truth and certain equity.

25 As the archer aims his dart or arrow full at the mark, so do you dispose your eyes or all your views into one straight line of virtue to happiness; and as he levels or planes his eye-lids at the center of what he designs to hit, so do you by reducing it to proper rules and one undivided end, make the way of life even clear and perfectly safe for you.

26 As bringing a path for your feet to the greatest exactness by a level, thoroughly examine all the circumstances of it, and compare with the laws of universal righteousness, that course of life and actions you determine to proceed in; and let your entire deportment be under the direction of a steady integrity; or in all cases support the character and act the part of an honest fair-dealing man.

27 Stretch not beyond, or deviate not from the obvious plain rule of duty and virtue to the right hand or to the left: absolutely in all instances without exception turn your feet aside from, or regulate your practice so as to avoid whatever is morally evil, wicked, or mischievous.

25. Let thine eyes look right on, and let thine eye-lids look straight before thee.

26. Ponder the path of thy feet, and let all thy ways be established.

27. Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP.

* *Look right on*, literally lie in a *straight direct line*, *look straight*: i. e. make the way of life *plain even* and *safe* by reducing it to proper rules.

CHAP. V.

SECT. VI.

The importance of religious principles to guard youth against the seduction of lewd women. Their artifices. The fatal consequences of being overcome by their allurements. Happiness of a conjugal life and fidelity. Further danger intimated from harlots as to the divine displeasure, the obstinacy of evil habit, and natural effect of unbridled lust.

CHAP. V. I.

CHAP. V. I.

MY son, attend unto my wisdom, and bow thine ear to my understanding,

2. That thou mayest regard discretion, and that thy lips may keep knowledge.

3. For the lips of a strange woman drop as an * honey-comb, and her mouth is smoother than oil.

A GAIN, O my dear son, I desire you diligently to attend to the noblest of all sciences I am instructing you in; and with a mind that is most impartial and open, regard the lectures of prudence I am laying before you,

That your thoughts and heart may be deliberately and unalterably settled in all good and virtuous principles and practices; and that all your expressions may shew in how secure a keeping or under how strict an observance, you have the invaluable treasure of moral knowledge or conscious integrity.

Particularly that you may be guarded against criminal pleasure, to which there frequently happen to be very strong temptations; for the enticing discourse of an adulterous woman most deliciously flows like the spontaneous droppings of the purest honey from the sieve or comb; and her insinuating language to beguile unsteady youth, glides more evenly and smoothly than the softest oil.

But

* Honey comb *הַנֶּחֱמֵץ* does not signify an *honey-comb* but the spontaneous droppings or ebullitions of honey from it: that percolated through a sieve is most pure and free from dregs.

SECT. 6.

Proverbs

v. 4.

But those who are thereby enchanted early find that it is into ruin; the after state or latter end of all her most flattering arts is not sweet but nauseous and bitter as wormwood; not pleasant but stinging and painful as the keenest sword that cuts on both sides.

5 Her course directly leads, and with a most profligate impudence she violently hurries them that follow her, into the remediless destruction of an untimely death: in the way she carries them they lay fast hold of, as their only firm support and inalienable possession, the dismal abodes of the lowest hell or hell of torments.

6 And to prevent you or any one else, who shall become her prey from reviews of their proceedings and any restraint in their crimes; her career is a most precipitate reverse of the ways of life virtue and religion, she has no regard for salvation nor the least fear of God before her eyes.

7 This being an undisputed fact whereof every age and place hath produced wretched examples, O all you who are inclined to know wisdom, consider and act correspondently to what I am observing; neither deviate from the rules I prescribe to you.

4. But her end is bitter as wormwood, sharp as a two edged sword.

5. Her feet go down to death, her steps take hold on hell.

6. Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

7. Hear me now, therefore, O ye children, and depart not from the words of my mouth.

To

Take hold on, the Hebrew signifies to take fast hold in order to support, keep steady or hold fast from falling or going away: then the meaning might be that she is a support of the interest of hell and darkness, but the sense seems rather that she retains as her property and possession, so that neither she nor her devotees can have a chance of any other.

* *Moveable, devious, wandering*, i. e. she has no regard to the way or road of life.

8. Remove thy way far from her, and come not nigh the door of her house.

To avoid this greatest of all dangers it is highly expedient, that as turning back from the way in which she goes, your path be removed at the greatest distance from hers: and so far from entering into any familiar converse, that by not coming near it you express the utmost aversion to and abhorrence of the door that opens into her house.

SECT. 6.
Proverbs
v. 8.

9. Lest thou give thine honour unto others, and thy years unto the cruel.

Lest you deliver up the dignity and noblest privilege of your reasonable nature, your liberty, as it were to foreign tyrants for a condition of the most abject bondage; and your term of life to the capricious wills of such abandoned savages as know no mercy.

10. Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger.

Lest aliens to the common wealth of *Israel* enjoy in plenty that substance, which is the effect of your bodily strength and vigour; and the utmost exertion of your natural force be employed in and confined to an house of servitude or prison of the hardest daily labour.

11. And thou mourn at the last, when thy flesh and thy body are consumed.

And under the bitterest remorse of mind and conscience, you send forth at last the loudest roarings and most hideous groans; and are ready for sorrow and anguish, as the lion his prey, with your own teeth to rend and devour your flesh and bowels.

12. And say, how have I hated instruction, and my heart despised reproof?

And in horror exclaim against your own insatiation, declaring— I wanted not instruction what was good for me to practise, but how shamefully have I neglected and detested

^a *Thy body*, some interpret *the partners of thee*, of thy flesh, i. e. thy family are consumed.

SECT. 6. detested it? and my foolish heart
 { nauseated and disdained that ad-
 Proverbs monition and powerful conviction
 v. 12. which would have reclaimed me
 from evil.

13 I paid no regard to the express rules that were most clearly shewed me by the wisest teachers; nor had I ears prepared to receive the strongest incentives used in order to enforce their observance.

14 My incorrigible obstinacy and shameless immoralities were within a little of involving me in all manner of difficulties and sufferings; to that degree as to expose me to capital punishments; the sentence of the sanhedrim, and being stoned in the midst of the congregation.

15 As a proper remedy against thirsting after stolen waters or ever desiring impure pleasure, honourably enter the marriage state; and therein as drinking from a fountain which belongs to you, enjoy an entire satisfaction and produce a legitimate offspring.

16 Which offspring shall then, as streams from one single spring issue forth in the greatest numbers, and form separate families at a distance from the places of their nativity; and as rivers of waters extend themselves, shall obtain settled habitations, prosper and flourish.

17 They shall live and be happy for yourself alone and to your particular comfort and honour; and strangers or aliens shall have no right in or pretence to them: as they not improbably may have in the doubtful fruits of all criminal amours.

13. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.

14. I was almost in all evil, in the midst of the congregation and assembly.

15. Drink waters out of thine own cistern; and running waters out of thine own well.

16. Let thy fountains be dispersed abroad, and rivers of waters in the street.

17. Let them be only thine own, and not strangers with thee.

Let

18. Let thy fountain be blessed; and rejoice with the wife of thy youth.

Let your fountain be had in a SECT. 6. peculiar esteem and honour; and rejoice over or truly delight in the virtuous agreeable wife, whom Proverbs v. 18. sacred ties have joined you to in the days of your youth.

19. Let her be as the loving ^b hind, and pleasant roe, let her breasts satisfy thee at all times, and be thou ravished always with her love.

As the hind is reckoned amiable, 19 and the mountain goat gives an high pleasure, let her ever appear lovely in your eyes and capable of making you entirely happy; and do you adhere to her in all kind offices and in the most constant and tender affection.

20. And why wilt thou, my son be ravished with a strange woman, and embrace the bosom of a stranger.

For what reason can possibly be 20 assigned why you should indulge desire, or be carried away with a wrong passion for an adulterous woman; and express a false but ardent love for a filthy lewd one.

21. For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Especially since there is no con- 21 cealing these crimes, for you are perpetually under the divine inspection; the ways men pursue directly under the view of an Omniscent and most holy God; and he reduceth to rules or examineth with the utmost accuracy the whole course of their lives.

22. His own iniquities shall take the wicked himself; and he shall be holden with the cords of his sins.

Nor the least chance of avoiding 22 due punishment, for his degenerate corrupt practices themselves seize and hold fast the guilty person; and in his fatal errors as in so many cords or chains, he is firmly bound as a prisoner of justice in order to condign sufferings.

23. He shall die without instruction, and

There is no possible remedy but 23 he must die and perish, who will not

^b The hind and young wild goat are said to have been adorned with chains and garlands, and kept by princes in their palaces. *Bochart. Hieroz. P. II. L. III. C. 18.*

SECT. 6. not come under the discipline of and in the greatness
 virtue, nor ever be reclaimed; of his folly he shall
 Proverbs and which is to his eternal re- go astray.
 vi. 23. proach, in his own growing hardened folly and stupidity, he shall be entangled and ruined.

CHAP. VI.

SECT. VII.

Caution against suretiship: and reasons for obtaining a speedy discharge from it. Indolence aroused with the example of the ant: and its own effects and temptations. Six or seven ill qualities that are peculiarly offensive to Almighty God. Ver. 1—20.

CHAP. vi. 1, and 2.

CHAP. vi. 1, 2.


SECT. 7. **M**Y young disciple, whom I would willingly guard against all avoidable evil, admit me to advise you, that if you have lightly and unthinkingly insured the payment of your friends debts; or joining hands with a stranger or his creditor have engaged to make up his deficiencies; you are led into a snare by what your mouth hath declared: you are entangled and fixed in it, or firmly bound by what your lips have uttered.

MY son, if thou be surety for thy friend, if thou hast * stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Therefore that it may not prove pernicious to you, labour this point which is, my son, now all that is in your power, without delay by expressing the utmost uneasiness to extricate yourself from the danger: when you are thus indiscretely come into the power of your friend, either that he himself must discharge the debt

3. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go humble thyself, and make sure thy friend.

* *Stricken thy hand*, engagements in ancient times are said to be entered into by fixing the hand or hands of him who stipulated in his hands who received the stipulation.

debtor suffer you to be distressed; urge SECT. 7.
him with your fears, or over-awe 
him with your threats; and shew Proverbs
your utmost solicitude by exciting vi. 3.
all your thoughts or spiriting up all
your friends to assist you.

4. Give not sleep
to thine eyes, nor
slumber to thine
eye-lids.

The event is not to be waited 4
for, nor any delays of time to be
allowed, not so much as to sleep
or in the least slumber, till the
obligation be cancelled.

5. Deliver thyself
as a ^droe from the
hand of the hunter,
and as a bird from
the hand of the
fowler.

With no less vigour of endeavour 5
strive to obtain your release, than
the dorcas or antelope does to free
itself from the power of the
hunter, or a bird from that of the
fowler.

6. Go to the ^e
ant, thou sluggard,
consider her ways
and be wise:

In whatever instance you are in- 6
dolent and slothful, in order to shake-
off the listless humour or enervating
habit, consider the example of the
ant; diligently observe her way of
life, and thence learn the wisdom
of a provident care and most active
industry.

7 and 8. Which
having no ^t guide,
overseer, or ruler;
Provideth her meat
in the summer, and
gathereth

Who of her own accord by meer 7 and 8
natural instinct, and without any
controller constant observer or ab-
solute LORD to direct inspect and
overrule affairs that concern her,
in

^d The Dorcas or Antelope is reckoned the smallest of horned
animals, with fine eyes, swift of foot, and in great esteem
among the eastern nations for food. Vid. *Boch. Hieroz.*
P. i. L. III. C. 25. *Supplem. to Shaw's Trav.* p. 74.

^e Ant, the œconomy and industry of the ant or emmet
has given occasion both for Solomon to excite the indolent,
and the two latin poets to celebrate them. Vid. *Virg. Æneid.*
IV. ver. 402. *Horat. L. I. Serm. I.*

^t Guide, captain, leader, magistrate from צָדִיק to decide, to
cut off Overseer inspector from מַשְׁרֵט to have charge and care.
Ruler a steward, sub-governor or master over a slave, from
שָׂדֵד to command, to lord it.

SECT. 7. in the proper season of summer gathereth her food
 prepareth food against a time when in the harvest.
 it would be extreme difficult to do

Proverbs
 vi. 8.

it; and in the happiest opportunity of a plentiful autumn collecteth and storeth up all necessary provision against the scarcities and inclemencies of an approaching winter.

9 How long then, O sluggish heavy man, who are endued with reason and born to labour and action, will you indulge a supine negligence or thoughtless stupid laziness? when will you who are continually admonished and excited, be awakened as out of a dream to engage in business, or prosecute some laudable undertaking.

9. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet amidst numberless alarms and the loudest calls of virtue and glory, you say, I will sleep only a little longer, I must slumber for a very short time; but once more let me place my hands in the softest easiest posture to my bosom for sleeping.

10. Yet a little sleep, a little slumber, a little folding of the hands to sleep.

11 By this means, with large strides like those of a freebooter or foraging captain, shall the distresses of poverty come every day nearer and nearer you; and your extreme necessities press with such violence as a soldier or man in armour that you can neither avoid nor resist them.

11. So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 Again, it is observable of the manner of a profligate mischievous person, a deligning injurious malignant man, that in speaking he has no certain rule of truth or integrity; but upon different occasions greatly varies from himself, and gives quite different accounts

12. A naughty person, a wicked man walketh with a froward mouth.

of

13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

14. **Frowardness** is in his heart, he deviseth mischief continually, he soweth discord.

15. Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy.

16. These six things doth the LORD hate; yea, seven are an abomination unto him:

17. A proud look, a lying tongue, and hands that shed innocent blood.

of the same passages or characters as may serve his own vile purposes.

He expresses his derision and insult, and actually stings and hurts others in the scurrilous motion, pinching or twitching of his eyes; there is a kind of common talk of hatred and scorn manifest, in the gestures of his feet; he sheweth a peculiar acrimony, and keenness of malignity by pointing with his fingers.

The ruin and desolation of others are what he truly desires in his heart; as an artificer his work, he contrives; and labours to create misery and vexation; as sowing seed he is perpetually throwing out one thing or other to promote debates and dissensions.

Therefore as is perfectly right it should, without his perceiving or in the least expecting it, shall sudden and exterminating destruction befall him: in a moment like a potter's vessel, shall he for a warning to mankind be broken in pieces, never to be repaired.

Further, the six following bad qualities are peculiarly offensive to the good and Eternal God; yea, seven may be related that are the objects of his entire abhorrence.

Eyes lifted up with arrogance and looking about with disdain; tongues which deceive men's trust or disappoint their hopes; and hands or power which should defend the innocent, that are perverted

Frowardness, the Heb. radix signifies to turn up side down, to subvert or destroy to the foundation, and some understand the passage of his virtue and religion as eradicated or utterly renounced.

SECT. 7. to shed their blood, or any way take away their lives.

Proverbs
vi. 17, 18.

An heart which formeth the most perfect schemes, counting most exactly the cost, of iniquity and misery; feet that be swift and express the utmost ardour of desire and endeavour to perpetrate scenes of evil and ruin;

- 19 A false witness, who whether in private reports or publick testimonies, uttereth known untruths with the greatest strength and vehemence; or a most audacious impudent daring liar: and he that renouncing all social regards, fomenteth animosities and contentions among persons who are connected by their family religion or nation.

18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief;

19. A false witness that speaketh lies, and him that soweth discord among brethren.

S E C T. VIII.

Admonition to be esteemed as rich treasures and the most shining ornaments. The benefit direction and security arising from it. Especially the preservation from the enticing flatteries and wanton charms of an whorish woman. Consequences of lewd intrigues, beggary, guilt, infamy and the most violent prosecution of the jealous injured husband. Ver. 20, to the end.

CHAP. vi. 20.

CHAP. vi. 20.

SECT. 8.

TO avoid the forementioned evils and still further ones, my beloved son, keep inviolate the moral precepts of your experienced father; and dismiss not your regard to the prudent counsels of your affectionate mother.

Proverbs
viii. 20.

- 21 As an ornamental bandage fixed to and continually wore on the breast, impress them so deep on your heart that they cannot be separated

MY son, keep thy father's commandment, and forsake not the law of thy mother.

21. Bind them continually upon thine heart, and tie them about thy neck.

separated from it; as gold chains SECT. 8.
 or necklaces of pearls wreathed
 about your neck, esteem their ob- *Proverbs*
 servance your true dignity and most *vi. 22.*
 eminent distinction.

22. When thou
 goest, it shall lead
 thee; when thou
 sleepest, it shall keep
 thee; and *when* thou
 awakest, it shall talk
 with thee.

If you be not negligent but thus 22
 solicitous about them, when you
 walk abroad upon whatever con-
 cerns, they will be present with
 most wisely to direct you: when
 wearied with exercise nature courts
 the relief of soft slumbers though
 on a grassy pillow, as ever vigilant
 guards they will watch over to
 keep you from danger; and when
 you awake they shall afford sub-
 jects for you freely to expatiate on,
 which way soever you incline to
 for the benefits of the air and of
 contemplation.

23. For the com-
 mandment is a lamp;
 and the law *is* light;
 and reproofs of in-
 struction *are* the
 ways of life;

You will not want a certain 23
 guidance, for the rules of virtue
 resemble a blazing lamp; the law
 of religion is as the shining light;
 and the convictions of reason re-
 specting the solid grounds of action,
 clearly shew that the paths of virtue
 lead to life and happiness.

24. To keep thee
 from the evil wo-
 man, from the flat-
 tery of the tongue
 of a strange woman.

Amongst other instances of their 24
 incomparable direction, if you duly
 attend to them, they will effec-
 tually preserve you from the seduc-
 tion of the wickedest of her sex;
 from the most dangerous flattery
 of the smooth tongue of an adul-
 terous woman.

25. Lust not after
 her beauty in thine
 heart; neither let her
 take thee with her
 eye-lids.

Let not your affections be capti- 25
 vated or carnal desires inflamed
 with any imaginable charms of her
 person: neither be you entangled
 with the nets and snares that her
 eye-lids, and natural beauty or ex-
 quisite art contain.

SECT. 8.

Proverbs
vi. 26.

- For, on account of and by being devoted to a whorish woman too many have been reduced to such necessities as hardly to have a piece of bread; and the vile adulterers will not fail to use all artifices, to draw the precious soul into hardened sin and irretrievable destruction.
26. For by means of a whorish woman, *a man is brought* to a piece of bread: and the adulterers will hunt for the precious life.
- 27 And is her insatuated votary likely to escape without the greatest damage? Can a man take fire from the hearth and fill his bosom, and at the same time his clothes not be burnt?
27. Can a man take fire in his bosom and his clothes not be burnt?
- 28 Can any one walk barefoot upon the hottest embers or burning coals, and his feet not be impressed scorched and violently pained with them?
28. Can one go upon hot coals and his feet not be burnt?
- 29 No more can he be safe who carries on lewd intrigues, or has criminal conversation with his neighbour's wife: whoever in an impure and unlawful way touches her, shall not be either free from guilt or punishment.
29. So he that goeth in to his neighbour's wife: who-soever toucheth her, shall not be innocent.
- 30 Is the slightest theft under circumstances of the greatest necessity wholly neglected or overlooked? Do they not account it dishonourable and vile to pilfer the property of another for sustenance, even when the thief is stimulated to it by absolute want, and it is done only to appease a most craving hunger?
30. Men do not despise a thief, if he steal to satisfy his soul when he is hungry:
- 31 And if he happen to be detected and apprehended he shall be obliged to make ample reparation or full satisfaction to the owner: and if he have not the ability, yet he shall deliver up whatever he is any way possessed of, or submit himself entirely to the
31. But if he be found, he shall restore seven fold, he shall give all the substance of his house.

the mercy of him whom he hath SECT. 8.
injured.

32. But whoſo
committeſh adultery
with a woman, lack-
eth underſtanding :
he *that* doeth it,
deſtroyeth his own
ſoul.

Still more utterly inexcusable is Proverbs
the ſoul adulterer, who in the gra- vi. 31, 32.
tification of his abandoned luſt
extinguifhes all good principles, or
forfeits all title to reaſon and virtue ;
no one will commit this crime that
is not prepared for the greateſt
enormities, deſerving of condign
punifhment, and actually murders
all rational thought and reflection
all moral hopes and fears.

33. A wound and
diſhonour ſhall he
get, and his reproach
ſhall not be wiped
away.

He ſhall meet with ſome ſtriking 33
calamity like the plague of leproſy,
and publick mark of infamy as
branded with an hot iron ; neither
ſhall the ſtain and ſcandal ever be
wiped off his ruined character.

34. For jealousy
in the rage of a man :
therefore he will not
ſpare in the day of
vengeance.

For a man of ſpirit diſhonoured, 34
and inflamed with jealousy, is ſo
all on fire that he cannot be ex-
piated : conſequently, when he
avengeth himſelf it will be with
the utmoſt violence ; like the
ſtrongest poiſon creating or inflict-
ing the ſevereſt pain and torture.

35. He will not ^b
regard any ranſom,
neither will he reſt
content, though thou
give many gifts.

He will not in this inſtance re- 35
gard or eſteem any poſſible price as
an equivalent, or ranſom money as
a valuable conſideration ; neither
will he acquieſce or reſt ſatisfied
though you multiply your gifts or
preſents to conciliate his favour.

^b Literally, he will not accept the faces of any expiation,
i. e. not be favourable and gracious, not accept or eſteem
any thing a ranſom. See Gen. xix. 21. Job xlii. 9.

C H A P. VII.

S E C T. IX.

The diligent study and habitual practice of virtue recommended, as a preservative against incontinency. An impudent adulterers and a sauntering foolish youth represented. Reflections and admonitions raised from the latter's ruin.

C H A P. vii. I.

C H A P. vii. I.

SECT. 9.
Proverbs
vii. 1.

SOME of the greatest infelicities mankind are incident to being the effect of their own negligence inattention or forgetfulness, I would advise you, my young learner, in order to shun them, to have a constant eye to the truth I have spoken; and as a reserve for all fitting occasions, keep in readiness the moral rules truly grounded on the divine laws, which I have prescribed to you.

2 Only observe scrupulously what I have constituted to be the measures of your actions, and doubt not living happily: and my plain directions what is incumbent upon you, with equal care and solicitude that you may behave well, as you do the pupil of the eye that you may see right.

3 That they may always be in your view, bind them as a signet to your hand, make them fast as rings to your fingers; inscribe them in strong characters on the table of your heart, that they may adorn your life with all the branches of a generous and stedfast virtue.

4 As intimately connected with the noblest science of religious wisdom, say thou art dear to me as my sister; and as most familiarly acquainted

MY son, keep my words, and lay up my commandments with thee.

2. Keep my commandments and live and my law as the apple of thine eye.

2. Bind them up on thy fingers, write them upon the table of thine heart.

4. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

acquainted with the exactest pru-
dence stile her your near kins-
woman.

Proverbs

vii. 4. 5.

5. That they
may keep thee from
the strange woman,
from the stranger
which flattereth
with her words.

That they may establish and
guard your resolutions against all
sins and temptations; particularly
those to which you are obnoxious
from infamous women; from
foreign out-landish wives or adul-
teresses of your own nation, who
divide their words in the most art-
ful manner, or place them in the
most engaging form to attract and
decoy you.

6. For at the
window of my house
I looked through
my casement.

A sad example whereof I lately 6
had presented to me: for standing
at the window of my house, I pro-
jected my neck to look forward
through my casement, so contrived
as to let in the cool refreshing air.

7. And beheld
among the simple
ones, I discerned a-
mong the youths, a
young man void of
understanding.

And observed amongst the num-
bers of weak and silly people who
crouded the streets; indeed could
not but mark out among the rising
generation of young persons, a par-
ticular youth who was more than
ordinarily deficient in reflexion and
steadiness.

8. Passing through
the street near her
corner, and he went
the way to her
house.

He was seemingly insensible of 8
all danger passing through the street
near her corner which she fre-
quented, or near the front of her
house; and with large strides of a
fearless boldness proceeded in the
way that leadeth to it.

9. In the twilight,
in the evening, in
the black and dark
night.

He has often done this, or events 9
of this kind have frequently hap-
pened as was seasonable for them;
in the dusk of morning, or when

R 4

the

* *Flattereth*, &c. the *radix* signifies to divide into parts or
shares, to place in orders or classes; by which artful placing
they the attracted men.

SECT. 8. the evening twilight invited; at
 midnight, and when the night has
 been most obscure even totally
 dark.

Proverbs
 vii. 9.

- 10 And behold there hasted to give him the meeting, a woman adorned after the shewy manner peculiar to prostitutes, and thoroughly artful to conceal her real views with pretences of love and kindness.
- 11 As the raging sea she is noisy and clamorous, and as an untractable heifer refractory and obstinate; averse to all domestick business and utterly impatient of confinement.
- 12 One while she is on the outsidcs of houses or of the town, another in the publick streets or about the gates of the city; and like a secret thief or lurking robber, watches opportunities at every corner to allure and destroy.
- 13 Upon one offering of the above mentioned unthinking silly youth she readily embraccd it; joined him in the closest union, and impressed upon his lips the fondest kisses, and with the strongest aspect of a most shameless impudence uttered herself as follows:
- 14 Peace-offerings, being the remains of what I have in a liberal and thankful return for his mercies sacrificed to the LORD, and sufficient to serve up an elegant entertainment,
10. And behold, there met him a woman with the ^{*} attire of an harlot, and subtle of heart.
11. She is loud and stubborn, her feet abide not in her house.
12. Now is she without, now in the streets, and lieth in wait at every corner.
13. So she caught him and kissed him, and with an impudent face said unto him,
14. I have peace-offerings with me, this day have I paid my vows.

* *Attire of an harlot*, common prostitutes were known among the *Jews* by the peculiar habit they wore: particularly they had nothing upon their heads; and painted their eye brows with *sibium*, which delated the hair and made the eyes look black and beautiful. *Lew. Heb. Antiq.* Vol. III. p. 239.

tainment, are with me to be feasted SECT. 9.
 on; with all becoming solemnity I have this day pay'd my vows, re- Proverbs
 lative to an instance of extraordi- vii. 14.
 nary devotion.

15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

Being so richly provided, I have 15
 endeavoured to render myself acceptable, and appear abroad on purpose to meet with you; have omitted nothing of a most diligent search in order to come at the favour of your pleasing person; and happy I do esteem myself, that it has not been in vain, but I have found you, who are the only one I wish to be my guest.

16. I have deckt my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have adorned my bed with 16
 curious coverings or hangings of the richest tapestry; the carvings are inimitable, or the colours most beautifully variegated, and the linen above all others admired, being the genuine manufacture of Egypt.

17. I have perfumed my bed with myrrh, ¹ aloes, and cinnamon.

I have sprinkled, shaking the hand 17
 or box and shedding it all over, my bed with the sweetest odours of myrrh, wood of aloes of Syria, and cinnamon.

18. Come, let us take our fill of love until the morning, let us solace ourselves with loves.

Therefore come and make no 18
 delay, let us be satisfied and intoxicated with loves until the morning; let us rejoice and triumph with exultation in our loves.

There

¹ *Aloes*, the most probable account is that it was not the common *aloes* which has a bad smell, nor yet *agallock* or *xylaloes*, which grows not in *Arabia*, but in the *East Indies*, where it seems to have been too scarce for *David's*, or *Solomon's* fleet to have brought any quantity of it: but the wood of *aloes* of *Syria*, *Rhodes* or *Candia*: which is a little shrub covered with prickles; of the wood of which perfumers having taken off the bark give a consistency to their perfumes, which otherwise would be too thin and liquid. See *Essay for a new Translation of the Bible*, p. 262.

SECT. 9. There is no manner of danger,
 for my husband is not at his house,
 Proverbs he is gone a long way off and cannot
 vii. 19. not very soon return.

19. For the good
 man *is* not at home,
 he is gone a long
 journey;

20 Neither did he design to do it,
 for to defray his expences he hath
 taken a purse of money; and is not
 to be expected home before the
 new moon; or the day appointed
 for the extraordinary solemnities of
 our holy religion.

20. He hath taken
 a bag of money with
 him, and will come
 home at the day ap-
 pointed.

21 With her most acceptable
 enchanting words repeated and
 strengthened, as entangling in
 bird-lime, she turned him aside
 from the way of virtue; with the
 engaging over-powering influence
 of her smooth expressions she con-
 strained him to submit, and resign
 his reason and liberty.

21. With her much
 fair speech she caused
 him to yield, with
 the flattering of her
 lips she forced him.

22 He followeth her head-long;
 and in this stupidity may properly
 be compared to an ox going to be
 slaughtered; or fettered fools to re-
 ceive discipline, to be most severely
 corrected.

22. He goeth af-
 ter her straightway,
 as an ox goeth to
 the slaughter, or as
^m a fool to the cor-
 rection of the stocks;

23 And continues in this wretched
 course till a dart penetrate his liver,
 or he some way receive a mortal
 wound: like the little bird that
 wingeth its course into the snare,
 not aware that it is fet for its life
 and shall certainly prove fatal.


23. Till a dart
 strike through his
 liver, as a bird hast-
 eth to the snare, and
 knoweth not that it
is for his life.

24 From this monitory example
 which, O my dear students in the
 wisdom

24. Hearken unto
 me now therefore,
 O ye

^m The learned and ingenious *Professor Hunt* supposes the
 word rendered stocks to be the verb כעכ the infinitive of
 Pihel signifying to move with a nimble tripping pace and
 that איל a fool is put for ליל a hart or deer. Then the sense
 would be—he goeth after her—as an ox goeth to the slaughter,
 or as the hart trippeth into the toils, till a dart [the huntf-
 man's dart] striketh through her liver; as a bird hasteth, &c.

O ye children, and attend to the words of my mouth.

wisdom of virtue and religion, I SECT. 9. have as it were set before your eyes,  be persuaded to take effectual Proverbs vii. 24. warning; to hearken diligently to my discourse, and impartially and seriously apply to practice the words, which, from the highest authority of Almighty God, I command your attention to and observance of.

25. Let not thine heart decline to her ways, go not astray in her paths.

Let not your foolish heart pertinaciously revolt to her abandoned courses; wander not in her high roads which whatever she pretends as to their safety, lead you on in the inextricable mazes of error and blindness to everlasting destruction.

26. For she hath cast down many wounded: yea, many strong men have been slain by her.

For she hath overthrown as if 26 they had fallen upon their swords or been slain in the field of battle, and their carcases become a prey to beasts and birds, multitudes of foraging plundering military men: yea, such as were superior to and have prevailed over all other enemies, have met with their fate in her most dishonourable despicable warfare.

27. Her house is the way to hell, going down to the chambers of death.

In the certain misery and horror 27 it produces, and especially in its final issue her house may properly be stiled the way to the region of the dead; that large habitation with gates and bars wherein are numerous dreary abodes leading in one entire descent to those terrible apartments or chambers where destruction for ever reigns.

C H A P. VIII.

S E C T. X.

The laws of religious wisdom universally promulgated: and plainly designed for the observance of all mankind. Their perspicuity to all capacities. Their rectitude and excellence above all earthly riches. Consistent with and perfective of a genuine true prudence. The reverse of arrogance deception and calumny. An honour to the highest stations. Most easy of access and ready to communicate. No worldly advantages comparable to the effects of virtue. Its direction regular and its enjoyment perfectly satisfactory. Ver. 1—22.

C H A P. viii. 1.

C H A P. viii. 1.

S E C T. 10.

Proverbs

viii. 1.

WHatever men's practice is, they have no excuses for its irregularity, that the directions of GOD's law are not obvious plain and full to the contrary; for doth not wisdom, as calling upon them by name, with a commanding authority declare what is their duty? and the instructions of conscience and true prudence, as the loudest proclaiming voice, make themselves heard and known?

- 2 That all may attend and learn, the doctrine, like a person that desires to be most publick, may be represented as stationed to solicit your regard in places of the highest eminence, as a sepulchral monument near the road where you pass; and that you may not escape her, where the greatest high-ways meet.
- 3 At the side of the gates that lead to palaces, publick courts or the greatest markets; at the entrance into cities, as the passage of open doors of houses, she exerts her sounding voice with the utmost vehemence saying,

DOth not wisdom cry? and understanding put forth her voice?

2. She standeth in the top of high places, by the way in the places of the paths.

3. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Unto

4. Unto you, O men, I call, and my voice *is* to the sons of men.

Unto you who are distinguished with the wealth or power of this world do I more particularly call; and indeed I utter my voice to the descendants of *Adam*, in general of all ages and ranks, sexes and conditions.

SECT. 194
Proverbs
viii. 4.

5. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

O ye ignorant and unthinking, form just apprehensions and an equal judgment concerning the nature and qualities of sagacity and penetration; and ye inconsiderate and grossly mistaken, be ye excited to employ and exert your minds in rational reflections and sober virtuous resolutions.

6. Hear, for I will speak of ⁿ excellent things; and the opening of my lips *shall be* right things.

Attend for your greatest improvement, for I will freely declare what is truly important and able to inspire you with magnanimity; and my clear and pathetick discourse shall exhibit to you, the noblest quality of an undisguised and generous integrity.

7. For my mouth shall speak truth, and wickedness *is* an abomination to my lips.

With energy and the utmost fervour, shall my expressions set off to the greatest advantage as a subject of the highest worth and dignity, a steady truth and inviolable faithfulness; and that conduct, which shews the mind to be in the greatest disorder and the man to make no difference betwixt right and wrong, will I expose in its proper colours as the just object of my entire abhorrence.

8. All the words of my mouth *are* in righteousness, *there is*

Whatever I deliver shall be equity itself or the most perfect righteousness and goodness; there

ⁿ Excellent things, as *Sol. Isacides* interprets, words of weight or of princes.

SECT. 10. is nothing of a wrong turn, or *is nothing* *froward
 distorted tendency, no wreathing or perverse in them.
 Proverbs or doubling, fickleness or incon-
 viii. 8. stancy as to one undivided purpose
 of virtue, in all my discourses.

9 As placed in a direct line, they are all obvious and agreeable to the rules of truth and right, unto him who uses his understanding or balances things by an exact judgment; and not rugged and winding but one smooth and plain course, to them who have obtained a distinguishing mind, or are prepared to receive them with an honest heart and good conscience.

9. They are all plain to him that understandeth, and right to them that find knowledge.

10 Willingly then embrace my directions for guiding you in all life's journey, and not silver at the expence of or as of equal value with them: and experimental moral knowledge as infinitely preferable to the choicest gold.

10. Receive my instruction, and *not* silver; and knowledge rather than choice gold.

11 For religious wisdom, is inestimably more excellent and beneficial than the richest polished gems; neither are all the idols of human pride and vanity, or objects of their boundless wishes and imaginations, proper to contend with or a real equivalent to it.


11. For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

I true

* *Froward*, the learned *Chappelow* observes, that there is a peculiar beauty in the *Heb. niphtal* signifying that which is turned awry or distorted: like one who in wrestling and struggling with another changes his body into different postures, *Gen. xxx. 8. wrestling with God*, or great wrestling. Comment. on *Job*, p. 57.

† An elegant *Hebraism* or beautiful comparative negative, *not silver*, i. e. rather than silver, so *Isa. li. 21. — Drunken but not with wine*, i. e. more than with wine. *Jer. iv. 11. A dry wind not to fan, nor to cleanse*, i. e. more than to fan, &c. *Hof. vi. 6. I desired mercy and not sacrifice*, &c. i. e. more than sacrifice.

12. I wisdom dwell
with prudence, and
find out knowledge
of witty inventions;

I true science and solid wisdom, SECT. 10.
inhabit as my just right and settled 
possession or have always in readi- Proverbs
ness the exactest prudence; and viii. 12.
penetrate so deep as fully to dis-
cover the knowledge of all sagacity
or dexterity, requisite to devise and
execute on all occasions the most
proper expedients.

13. The fear of
the LORD is to hate
evil; pride and arro-
gancy, and the evil
way, and the fro-
ward mouth do I
hate.

That utmost veneration for an 13
Infinite Being I prescribe, is inse-
parably connected with and con-
stantly manifested in the detestation
of invidious mischievous practices:
the lust of power to lord it over
others, and impious arrogance;
that course which is vexatious and
pernicious, and that language which
subverts virtue, and the noblest
human happiness, I have in an en-
tire abomination.

14. Counsel is
mine, and sound wis-
dom: I am under-
standing, I have
strength.

I claim it as my property to give 14
counsel or form designs; and that
with the greatest certainty as to
their answering: I the balance of
true judgment do vindicate men's
rights, and alone in my native
strength of undisguised truth, and
full conviction prevail over all op-
position.

15. By me kings
reign, and princes
decree justice.

It is by my instructions that 15
crowned heads govern wisely equi-
tably and happily; and that legis-
lators form and enact just laws for
regulating society.

16. By me princes
rule, and nobles,
even all the judges
of the earth.

By observing my rules it is that 16
magistrates support their authority,
and the leading men of a commu-
nity are submitted to, revered ad-
mired; even all the impartial judges
and decisive arbiters of property
upon this habitable earth.

SECT. 10.
 Proverbs
 viii. 17.

- In my free communications to them I shew, that I am excessively fond of those who are well affected to me; and those who in due season and with sincerity enquire after, shall never fail to find me, and all they can desire of advantage and recompence in me.
17. I love them that love me, and those that seek me early shall find me.
- 18 In my power and treasure from whence I liberally dispense them to my true votaries, are riches and honour; yea, such wealth as remains for ever in the utmost plenty without wasting, and the perfect happiness of a moral rectitude.
18. Riches and honour are with me; yea, durable riches and righteousness.
- 19 My fruit or the result of my steady regard is more valuable and will render life more easy and comfortable than gold; yea, than the most shining rich gold; and what I naturally produce or certainly allot, than the choicest and best silver.
19. My fruit is better than gold, yea than fine gold; and my revenue than choice silver.
- 20 I never upon any account deviate from, but with all my followers steadily proceed in the way that justice, truth, and goodness prescribe; in the midst of the raised paths or high ways of an impartial equity and most generous benevolence.
20. I lead in the way of righteousness, in the midst of the paths of judgment.
- 21 That I may keep in their view who are devoted to my service, as their hereditary right, not the appearance and empty shew, but the solidity and essence of satisfaction and happiness; and they may depend upon it I will fill those repositories in which their treasures are kept with the noblest good the most substantial blessings.
21. That I may cause those that love me, to inherit substance; and I will fill their treasures.

S E C T. XI.

Wisdom a divine attribute from eternity. Active in the designs of the All-creating Being, previous to the earth's existence: the depths of ocean, the rise of fountains, or the rooted strength of hills. Likewise in forming and disposing the world, the heavens, the clouds and seas. Man's happiness dependent on his virtue. And an extreme misery the consequence of vice and wickedness. Ver. 22, to the end.

C H A P. viii. 22.

C H A P. viii. 22.

THE LORD possessed me in the beginning of his way, before his works of old.

23. I was set up from everlasting, from the beginning, or ever the earth was.

24. When there were no depths, I was brought forth: when there were no fountains abounding with water.

25. Before the mountains were settled; before the hills was I brought forth.

IN my farther recommendation S E C T. II.
and to my highest honour, the Independent Deity as his certain Proverbs
and alienable attribute possessed me viii. 22.
in the things that he tracked out, or in the excellence of his contrivance and procedure, antecedent to his formations; even as far back as the quickest thought or largest imagination can extend to.

I was distinguished, being founded in the reason and relation of things, as having a sovereign authority from the ages of eternity; from the earliest conceivable original that there was any being at all, a kind of archetype for all others, long before the earth existed.

My noble birth had its primitive date in a remote period when there were no collections of waters or no chaos: when there were no fountains replete with, and big to be delivered in refreshing streams of this most useful element.

Ere the lofty mountains were settled upon their strong basis: before the hills projected had I my very distant nativity.

SECT. II.

Proverbs
viii. 26.

- While he had not as yet formed this solid earth: not the outsidēs that have no bounds or limits set to them; nor the principal parts of this habitable world which yield their fruits in their season.
26. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
27. When he set the heavens in a right position for answering all his purposes, I was present to his all-comprehending mind; when he as it were placed his compasses or drew his respective lines and circles upon the surface of the grand abyss or confused chaos.
27. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.
28. When he gave consistency firmness or stability to the exalted regions of purest ether: when as with the strongest cords, he bound up the fountains of fluid element in their reservoirs, that they should not issue forth contrary to his commandment.
28. When he established the clouds above: when he strengthened the fountains of the deep.
29. When he fixed bounds to the boisterous sea, that the waters, however they might swell in waves or roar in torrents, should not go beyond the limits which his sovereign law had prescribed for them: when he as it were made an opening or cavity wherein to place the foundations of the earth:
29. When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
30. Then I was intimately conversant with the All-perfect Intelligence, and very properly might be styled his nursling or pupil: I was truly considered as his favourite in whom he expressed a peculiar complacency; sporting under his inspection, of whom he always displayed the utmost regard and esteem.
30. Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him:
31. Entertaining myself in the various regular productions of the habitable part of this earth, and taking
31. Rejoicing in the habitable part of this earth; and my

my delights were
with the sons of men.

taking an high pleasure in recom-
mending myself to moral agents,
and becoming most familiarly ac-
quainted with the sons of men.

SECT. II.
Proverbs,
viii. 31.

32. Now there-
fore hearken unto
me, O ye children:
for blessed are they
that keep my ways.

Now therefore, my children who 32
are thus plainly formed for wisdom
and virtue, let me solicit your
closest attention to my laws con-
cerning them: for in acting as I
direct, you truly consult your own
interest and are certain to be in
the highest degree happy and blessed.

33. Hear instruc-
tion, and be wise,
and refuse it not.

Submit to the due restraints of 33
religious discipline and become
strong in wisdom; by no means
throw off as worthless and con-
temptible what is your noblest de-
fence and only security.

34. Blessed is the
man that heareth
me, watching daily
at my gates, waiting
at the posts of my
doors.

O the happiness of that man, 34
who is truly inclined to hear and
observe my laws; who embraces
all opportunities of the best in-
struction, with the same diligence
as a client daily watches the gates
of his LORD when they shall open
and he may enter; who is never
absent from the posts of the doors
that no occasion may be omitted.

35. For who so
findeth me, findeth
life, and shall ^a ob-
tain favour of the
LORD.

For whoever findeth me so as to 35
follow my directions, doubtless
findeth everlasting life and felicity;
and as the reward of his virtue
may be certain of the divine fa-
vour, with whatever that is truly
good for him, his soul wishes for
or his heart desires.

S 2

On

^a Obtain the favour, &c. in the original, *he shall obtain his will of the Lord, i. e.* be certain of the divine favour and acceptance; or as the reward of his virtue and piety obtain whatever that is truly good his soul wishes for, or his heart desires.

SECT. 11.

Proverbs
viii. 36.

On the contrary, he that wilfully and impenitently departs from the ways of righteousness I direct him habitually to observe into sin, does that which will give him the most violent pain and lasting torture: all they who are disaffected or indifferent to me and the advice I give, are truly disposed to destroy themselves.

36. But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.

C H A P. IX.

S E C T. XII.

The instructions of wisdom represented by a publick feast or general entertainment. Admonition lost upon the irreligious and scornful. Acceptable and beneficial to the wise and good. The nature and importance of piety. The character and behaviour of prostitutes. The fatal end of their delusions.

C H A P. ix. I.

C H A P. ix. I.

SECT. 12.

Proverbs
ix. 1.

RELIGIOUS wisdom which is supremely excellent, may be properly represented by a person in authority who hath erected a stately structure; and prepared and richly adorned the many strong pillars which support it: thus is the stately temple at Jerusalem, and thus the whole world a specimen of contrivance and an opportunity of learning truth and virtue.

2 Who hath moreover amply provided for a most liberal entertainment; in the greatest numbers slain cattle, mingled wine so as to suit the nicest palate; and disposed the several articles on the table with the utmost propriety and elegance: thus are the rules and doctrines of virtue and piety prepared and accommodated to the rational conceptions of all mankind.

Wisdom hath builded her house, she hath hewn out her seven pillars.

2. She hath killed her beasts, she hath mingled her wine: she hath also furnished her table.

As

3. *Se hath sent forth her maidens, she crieth upon the highest places of the city.*

As dispatching proper servants to give invitation; and as proclaiming a festival with the loudest voice from places of the highest eminence in a city, or rendering it all that is possible general and publick; so hath the voice of reason been heard, and the laws of religion various ways promulgated throughout the world.

SECT. 12.
Proverbs
ix. 3.

4 and 5. *Whofo is simple let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.*

As sincerely wishing all to accept the kind message, and be present to be entertained with the richest plenty; so does she request, that every one who is sensible of his defects and infirmities would put himself under her conduct and be assisted to overcome them: as for him who daily grows more degenerate, whose moral powers are visibly declining she saith to him,—be persuaded to receive instructions now in perfect readiness, that will revive and strengthen you to exert yourself in favour of virtue.

6. *Forfake the foolish and live; and go in the way of understanding.*

Forfake your errors, or practise no more what shews ignorance, silliness, and self-delusion, and you shall be infallibly happy: and keep directly in the road or strictly observe the rules of judgment and discretion.

7. *He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked man, getteth himself a blot.*

He who by admonition would reduce a scornful sneering sinner to duty and obedience, procureth, to himself ignominious base usage; and he that would by arguments convince him of wrong done, who obstinately confounds all difference betwixt right and wrong—a stain in his own character.

8. *Reprove not a scorner, lest he hate thee:*

Administer not reproof to one who makes a mock at all virtue,
S 3 left

SECT. 12.
 {
 Proverbs
 ix. 8.

left you incur his displeasure and enmity: point out to a friend of wisdom his mistakes, and he will regard you for it as doing him the greatest favour.

thee: rebuke a wise *man*, and he will love thee.

9 Impart truth freely to one who has already attained a good disposition to and some considerable degree of moral knowledge, and he will yet be a further proficient: instruct a righteous good man, and by the worthy doctrine which he receives from you, he will proceed and improve in doing his duty.

9. Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man* and he will increase in learning.

10 The true worship or religious veneration of the eternal Deity is the opening or entrance into moral wisdom; and the effectual knowledge of the holiest of Beings, which renders men truly like him is the maturity of a just judgment, the most perfect prudence.

10. The fear of the *LORD* is the beginning of wisdom: and the knowledge of the holy is understanding.

11 And how much it is the interest, of all to put on and maintain a sober virtuous character, appears from the manifest tendency it has to prolong their temporal lives; even to draw out their happy years to the farthest date of an human being.

11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 So that if you will be wise, upright, and pious, the natural fruits clearly signify that you shall prove to be wise for yourself and promoting your own greatest advantage: but if you shall act the part of an ungodly scorner of all truth and virtue, you alone must submit to the punishment, suffer the consequences.

12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 But as to a woman made up of vice and the grossest folly, she is quite raging: she is totally dissolute and

13. A foolish woman is clamorous; she is simple and knoweth nothing.

and abandoned; neither does she **SECT. 12.**
 concern herself, what atrocious **Proverbs**
 crimes are committed or what **ix. 13.**
 miseries shall succeed them.

14. For she sitteth
 at the door of her
 house, on a seat in
 the high places of
 the city.

For as altogether happy and per-¹⁴
 fectly secure, she sitteth at the door
 of her own house; nay as the dar-
 ling of fortune she is exalted, and
 as it were sits upon a throne and
 holds a scepter, in the most distin-
 guished places of the populous city.

15. To call pas-
 sengers who go right
 on their ways.

To proclaim, as if she had an ¹⁵
 equal authority to wisdom herself,
 and invite those who are soberly
 going along the way; even those
 who are regularly performing their
 journeys, or plainly proceeding in
 right paths.

16. Who so is simple
 let him turn in hi-
 ther: and as for him
 that wanteth under-
 standing, she saith to
 him;

Whoever is inexperienced and ¹⁶
 inconsiderate, let him direct his
 course this way in order properly
 to be informed: and he who daily
 degenerates as to all judgment and
 prudence, she unblushing declares
 to him;

17. Stolen waters
 are sweet, and bread
 eaten in secret is
 pleasant.

It is the stealth and crime of all ¹⁷
 pleasurable enjoyments, which
 stamp on them their value and
 give them all their poignancy; and
 the secrecy of forbidden unlawful
 gratifications from whence they
 derive so exquisite a relish.

18. But he know-
 eth not that the ^{*}
 dead are there: and
 that her guests are
 in the depths of hell.

And the stupid thoughtless man, ¹⁸
 does not consider so as to deter
 him, that the issue will be such mi-
 sery as the *Rephaim* or wicked de-
 parted

S 4

* *Dead, &c.* as *Peters* observes, the *Rephaim* or spirits of
 persons departed are there, and her guests in the depths of
Sheol, i. e. in the lowest and most wretched part of it.
 Agreeable to the common form of expression with the *Heb.*
 A very proper and awful consideration to deter the yet in-
 corrupt and inexperienced heedless youth from the barlot's
 house. *Crit. Diff.* on *Job*, p. 357.

SECT. II. parted spirits endure: and that her
 guests by a righteous sentence are
 Proverbs shortly to descend to the lowest
 ix. 18. and most wretched part of the *sheol*
 or separate invisible state.

CHAP. X.

SECT. XIII.

*Moral sentences. Children, as they are virtuous, or
 vicious, their parents joy or grief. Ill gotten wealth
 no security: equity and liberality an infallible one.
 The different effects of indolence or industry: kindness
 or rigour: prudent silence or loquacity. Plain honesty
 or sly craft. Good or evil communications. Rancour
 or benevolence. Riches or poverty. Virtue or vice.*

CHAP. X. I.

CHAP. X. I.

SECT. 13. **T**HE apothegms or remarkable
 important sayings of king So-
 Proverbs lomon. The conduct of a sober
 x. 1. prudent son gives his good father
 the sincerest pleasure; that of a
 stupid wicked one his affectionate
 mother the most sensible pain and
 intolerable anguish.

THE^s proverbs
 of Solomon.
 A wise son maketh
 a glad father; but
 a foolish son is the
 heaviness of his mo-
 ther.

2 There is no certain security or
 impregnable fortress to be obtained
 by treasures, which no justice or
 equity has been regarded in accu-
 mulating: but equal fair practice
 with a generous benevolence, ex-
 tricate from the greatest dangers
 even of death and visible destruc-
 tion.

2. Treasures of
 wickedness^u profit
 nothing: but righ-
 teousness delivereth
 from death.

The

^s Strictly speaking, here begin Solomon's proverbs; the foregoing chapters being a kind of preface or introduction.

^t *Schultens* interprets שׁוֹמֵךְ smoothing the mind from all knots or roughnesses, גִּבָּה pain arising from the attrition of the foot with the asperities of sharp stones in the shoe or sandal.

^u The same expressions applied to idols, 1 Sam. xii. 21. which *Schultens* renders *asylum non prestant et non eripiunt*, i. e. They afford no asylum, or refuge they do not extricate or rescue from danger.

3. The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

The LORD suffers not the moderate desires of just and good men to be destitute of proper objects to gratify them: but the intemperate and insatiable thirst of unrighteous and perfidious ones, always outgrowing their utmost acquisitions, precipitates them into the great gulph of remediless destruction.

SECT. 13.

Proverbs

x. 3.

4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

He reduceth and impoverisheth himself, who is remiss negligent or deceitful in doing business; but the endeavours of the active honest and industrious who may be depended on, procure them a competency, and sometimes riches.

5. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

Improving times and seasons is moreover of consequence, and he shews a provident temper, and is a son of maturity of prudence who gathereth in his fruit and corn during the summer months: on the other hand, he is a son of confusion and likely to be under perplexities, who is slothful and careless when harvest demands his labour.

6. Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The equal and benevolent man considers it as a principal duty to wish well and do good to all, which returns with increase and blessing upon his own head: whereas his own violence and extortion filleth the mouth of the wicked, and overwhelmeth him with confusion and calamity.

Living

^w *Slack*, an allusion to a *bow-string* that is *relaxed* or untwined, therefore deceiveth or carrieth not the arrow to the mark. Some render *slack hand*, the hand that deceiveth or defraudeth him to whom it belongeth, so a slothful person may be one who deceiveth himself to his own destruction.

SECT. 13.

Proverbs

x. 7.

Living they shall be esteemed, and after they are dead the memory of them preserved and celebrated who act as truth and goodness dictate: on the contrary, as wood that is worm-eaten and rotten, the name of the unjust and cruel shall never be mentioned without contempt and detestation.

8 The man whose thoughts are kept collected and tight about him, or who reflects and considers after a wise manner, will receive and observe the laws of virtue and piety: but the heavy stupid one who is impertinent and cavilling in his discourse against them, blindly precipitates himself to ruin.

9 He that habitually practises as an undeviating truth, reason, and integrity prescribe, is perfectly secure, has nothing to fear: but he that windeth about in his course as his interest guides at the expence of these, shall be publicly marked, or in due time made an example and proverb of.

10 The scornful and hypocritical who carps or taunts with the eye, will lay heavy burdens upon other men's shoulders: but the stupid caviller will himself stumble and at last fall into the most grievous destruction.

11 The rational discourse of an upright and merciful person is an inexhausted fountain of refreshment and pleasure to others, and of benefit in the

7. The * memory of the just is blessed: but the name of the wicked shall rot.

8. The wise in heart will receive commandments: but a prating fool shall fall.

9. He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known.

10. He that winketh with the eye, causeth sorrow: but a prating fool shall fall.

11. The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

* The *Jews* are said to reckon it a duty of survivors, not to mention the name of an eminently just man that is dead, without repeating the former part of this passage, or adding,—*Let the memory of the just be blessed.*

the end to himself: but the conversion of the wicked troublers of mankind is full of indigestions, bitterness, and cruelty. SECT. 13.
Proverbs
x. 11.

12. Hatred stirreth up strifes: but love covereth all sins.

Aversion or antipathy bloweth up the fire of animosity and contention: but a truly healing spirit and benign candid temper, as it were throweth a mantle over all offences and trespasses, hideth them from being seen or burieth them in eternal oblivion.

13. In the lips of him that hath understanding, wisdom is found: but a rod is for the back of him that is void of understanding.

In the expressions of a prudent man there is observable a proper direction and restraint of true wisdom: but the indiscreet silly one who will come under no regulation, subjects himself to the sharpest discipline of reproof or correction.

14. Wise men lay up knowledge: but the mouth of the foolish is near destruction.

In every affair of trust and business committed to wise men, they reserve their consciences as the most valuable treasure and act up to their direction: but whatever is intrusted to the foolish and wicked, through the incapacity of his corrupt and unfaithful heart, must be near destruction.

15. The rich man's wealth is his strong city; the destruction of the poor is their poverty.

The rich man's power and wealth, in his own opinion of them, are an equal security to him from evils and dangers as a fortified town; the discouragement consternation and frequent ruin of the poor, arise from their humble condition of abject poverty.

16. The labour of the righteous tendeth to life; the fruit of the wicked to sin.

The effect and reward of the pious and virtuous man's industry, by his proper enjoyment, and liberal communication, is truly living and being happy; whatever an ungodly man effects, throws him further from the grand scope or true

SECT. 13. true end of being; is his misfortune and the occasion of back-
 Proverbs sliding.

z. 16.

The true path of life for fallible mankind to perfection and happiness, is to regard and improve that discipline which makes them sensible of their errors: but he that rejecteth all arguments that would convince him of his faults, loseth himself or wandereth not knowing whither he goeth.

18 He that disguiseth his aversion, under deceitful false speeches; and he that asperges characters; or goes about publishing scandalous reports must be highly imprudent and foolish.

19 In the heaps of multiplied words there will not cease or fail to be transgressions: but it shews the perfection of good understanding, to have the lips so regulated as to utter nothing inconsiderately or rashly.

20 The language of the upright pious and truly benevolent, for its excellence and purity may properly be compared to the choicest silver; whereas the whole heart and mind of the vicious and wicked, is justly represented by meer dross.

21 The discourse of the good and virtuous, as their spiritual leader or pastor instructeth and guideth the understanding of many: but foolish wicked men die and perish, through their deficiency and continual

17. He *is in* the way of life that keepeth instruction: but he that refuseth reproof, erreth.

18. He that hideth hatred *with* lying lips, and he that uttereth slander is a fool.

19. In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20. The tongue of the just *is as* choice silver; the heart of the wicked *is* little worth.

21. The lips of the righteous *7* feed many: but fools die for want of wisdom.

7 Feed, רָעָה signifieth to feed as an herdsmen or shepherd doth cattle: an usual expression for instructing and guiding the understanding in the way of truth and virtue.

tinual decrease in all rational talents SECT. 13.
or moral good affections.

22. The blessing
of the LORD, it mak-
eth rich, and he ad-
deth no sorrow with
it.

To prevent their anxiety about Proverbs
events, and especially to procure x. 22.
men's regular observance of the
laws of providence, it is the favour-
able regard of the Almighty vouch-
safed to their laudable industry,
and nothing else that truly enriches:
neither is pain which girds, or grief
that pinches adjoined to such riches.

23. *It is* as a sport
to a fool to do mis-
chief: but a man of
understanding hath
wisdom.

The dull and senseless reckon 23
audacious wickedness and the great-
est mischief, only as matter of
mirth and pleasure: but men of
thought and reflection are restrain-
ed, by the laws of moral true re-
ligion from every thing criminal or
prejudicial.

24. The fear of
the wicked it shall
come upon him: but
the desire of the
righteous shall be
granted.

The greatest object of the im- 24
penitent and ungodly man's fear,
in the seed that he has sown, of
conscious guilt leading to future
punishment, as harvest shall come
upon him in the greatest plenty of
misery: and everlasting happiness,
like the earth's richest produce, in
due season shall be allotted to the
good and righteous, to their abun-
dant satisfaction.

25. As the whirl-
wind passeth, so is
the wicked no more:
but the righteous is
an everlasting foun-
dation.

As to the wicked, all his advan- 25
tages and prosperity early come to
nothing, as if swept away with a
sudden tempest or overwhelming
hurricane: whereas the truly re-
ligious man in his practice lays an
immovable foundation of the
greatest lasting felicity.


26. As vinegar to
the teeth, and as
smoke to the eyes,
so is the sluggard to
them that send him.

As vinegar is painful to the gums 26
or teeth, and smoke offensive to
the eyes, so vexatious is the saun-
tring or dilatory in affairs where
delays hazard, or the quickest dis-
patch is necessary.

SECT. 13.
 {
 Proverbs
 x. 27.

- The virtues of a religious character, amidst many other advantages, naturally conduce to the important end of a long and happy life: whereas the vices of the contrary, frequently cut sinners off before they have half finished the usual term of man's years on earth.
27. The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.
28. However long it be delayed, yet in the final issue, the well-grounded hope of the pious and upright shall be answered with the enjoyment of compleat happiness: whereas the present expectations of the ungodly and impenitent, and they have no reason for future ones, shall conclude in the misery of disappointment and confusion.
28. The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.
29. The way which the LORD hath prescribed, of reliance on his providence and obedience to his laws, is the upright man's strength and safety: that which workers of iniquity depend on of secular power and wealth, truly resembles a ruinous heap, that with its certain though invisible consumption, must shortly sink under them and fill their guilty minds with the utmost consternation horror and despair.
29. The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.
30. He who uniformly practices as is rational and virtuous, shall not always be forcibly carried from place to place; or for ever heaved and tossed upon the ocean of this world: but the earth shall afford no fixed lasting settlement for the wicked and turbulent.
30. The righteous shall never be removed: but the wicked shall not inhabit the earth.
31. As a root its branches, the discourse of the pious and upright shall cherish and ripen in men's mind the noblest produce of truth and virtue: whereas evil communications
31. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

communications

nications which are subversive of SECT. 13.
 of these, as if the tongues that ut- 
 ter them, were cut out, shall be Proverbs
 punished with total silence and a 2^d. 31.
 terrible destruction.

32. The lips of
 the righteous know
 what is acceptable;
 but the mouth of
 the wicked *speakes*
 frowardness.

Proficients in the study and prac- 32
 tice of equity and mercy, shew an
 admirable skill to give them the
 greatest advantage in their dis-
 courses: but ungodly reprobates
 neither express, nor seem to un-
 derstand any thing that is not per-
 nicious to all just notions and true
 religion.

CHAP. XI.


SECT. XIV.

*Unfair commercial dealings contrasted with strict equity.
 Pride with humility. Virtue at large with vice.
 Rancorous calumny with candour and fidelity to a secret.
 Liberality with parsimony. The good with the wicked
 in their rewards and punishments.*

CHAP. xi. 1.

CHAP. xi. I.

A False balance
 is abomina-
 tion to the LORD:
 but a just weight is
 his delight.

ALL the various arts of iniquity SECT. 14.
 and deception in commercial 
 affairs, by means of unequal ba- Proverbs
 lances, different weights or defective xi. 1.
 measures, whereby the contractor has
 not the quantity expected or agreed
 on, are criminal and execrable in
 the eyes of a most just GOD: but
 that which is right and equal is
 peculiarly acceptable to him.

2. *When* pride
 cometh, then com-
 eth shame: but with
 the lowly is wisdom.

At the same time that a man of 2
 an haughty temper and disdainful
 carriage comes into power; he is
 accompanied as with brands of in-
 famy, with the strongest marks of
 his abuse of it, in the dissatisfactions
 and prevailing discords of the peo-
 ple: but the gentle mild and mo-
 derate subject themselves to the
 restraints of reason, the regulations
 of virtue and true religion.

Their

SECT. 14.

Proverbs

xi. 3.

Their sincerity, whose moral judgment is incorrupt and nothing sinister in their views, shall regularly conduct them in one plain path of virtue to perfection and happiness: whereas the inconstancy and slipperiness of prevaricating hypocrites shall at length prove their ruin.

4 Whatever ends it answers, the unrighteous mammon avails not in the day of heavy indignation; when judgments are desolating and the sinners punishment determined: but piety and virtue extricate from the greatest danger of instant death, or exempt from all its evil consequences.

5 The good moral dispositions of a man or his real perfection as to the integrity of all religious virtue, shall make his way plain and even for him: whereas the enemy of all order and justice, shall inevitably be wretched as the result of his own corrupt passions and distracting practices.

6 An inoffensive and upright man's equity and prevailing tenour of virtue, will extricate him from many snares that are laid for him: but the horrid gulph of their own insatiable desires, like the strongest net will take and hold fast the equivocating and perfidious.

7 Whatever fond hopes of long enjoyment a wicked man flatters himself with, yet when mortality intercepts, as frequently it does, it utterly abolisheth them all: wherein soever oppressors and unjust men have founded their imaginary expectations, whether in bodily strength


3. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4. Riches profit not in the day of wrath: but righteousness delivereth from death.

5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6. The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7. When a wicked man dieth, *his* expectations shall perish: and the hope of unjust men perisheth.

strength or the multitude of riches, SECT. 14.
they cannot then support, therefore 
do compleatly mortify and all at Proverbs
once fail them. xi. 7.

8. The righteous
is delivered out of
trouble, and the
wicked cometh in
his stead.

The pious and sincere may for 8
ends of discipline be a while af-
flicted, but his deliverance will be
expedited: and the ungodly sinner
early succeed him in adversity;
after all his scenes of earthly plea-
sure take his lot of misery.

9. An hypocrite
with *his* mouth de-
stroyeth his neigh-
bour: but through
knowledge shall the
just be delivered.

An hypocrite, who dissembles 9
in religion, professes it only for
secular ends, and is really actuated
by the vilest principles, with his
disguised practices is greatly preju-
dicial, often pernicious to his ac-
quaintance: but the good and up-
right, by the steady regard of virtue
and unfeigned piety, will them-
selves avoid, and effectually relieve
others from the danger, the dire
contagion.

10. When it goeth
well with the righ-
teous, the city rejoy-
ceth: and when the
wicked perish, *there*
is shouting.

When merit is regarded, and 10
men of character and probity emi-
nently distinguished, the whole city
or community express their most
joyful congratulations: on the other
hand when the immoral and truly
despicable are disgraced, subverted,
or totally ruined, there is a com-
mon triumph; a visible universal
acclamation or satisfaction.

11. By the blessing
of the upright the
city is exalted: but
it is overthrown by
the mouth of the
wicked.

And not without perfect reason 11
in both instances, for as the righ-
teous are publick benefactors, and
the safety and prosperity of society
in general connected with their
welfare; so there is a direct ten-
dency to its entire destruction, in
the growing power and violent
measures of the impious and un-
just.

SECT. 14.
Proverbs
xi. 12.

- His intelligence or prudence, piety or charity are very justly suspected, who easily taketh up and unreservedly publisheth reports concerning his neighbour that render him ridiculous or odious: but a man truly eminent will neither lend his ears nor use his tongue for such unworthy baneful purposes.
13. A common detractor, gossip, or scandal-monger, as a market-man his wares, exposes other people's secrets: whereas a man of constancy or fidelity conceals what private affairs are intrusted with him, or whatever can answer no good end by being published.
14. Where no reins of government are properly held, or no political measures regularly concerted; the national interest is hazarded, and the people in the utmost danger of falling into disorder and confusion: but in the excellence steadiness and unanimity of publick deliberations, reasonable hopes may be grounded of peace, safety, and flourishing prosperity.
15. He runs the greatest risks of irreparable ruin, who engages to supply the deficiencies or discharge the obligations, of persons with whose character and circumstances he has little acquaintance: whereas, he is in this respect secure, who is entirely averse to and industriously shuns striking hands by way of sponson or suretiship.
12. He that is void of wisdom, despiseth his neighbour: but a man of understanding holdeth his peace.
13. A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
14. Where no counsel is the people fall: but in the multitude of counsellors there is safety.
15. He that is surety for a stranger, shall ² smart for it: and he that hateth suretiship is sure.

A con-

² Smart, literally *in breaking shall be broken*, i. e. shall be broken all to pieces.

16. ^a A gracious woman retaineth honour: and strong men retain riches.

A conduct suitable to it adorns every station, and married women who excel in all virtues and amiable qualities becoming their sex, will extort and preserve an universal esteem and admiration: the same as men of the greatest strength and power do seize, and will not easily be spoiled of riches.

Proverbs xi. 16.

17. The merciful man doeth good to his own soul: but he *that is* cruel troubleth his own flesh.

In all the sentiments and offices of humanity and tender mercy, the benevolent good man greatly sooths his own heart; renders his reflections most calm and placid: on the other hand, the violent cruel and implacable throws his whole constitution into the utmost disorder and confusion.

18. The wicked worketh a deceitful work: but to him that soweth righteousness, *shall be* a sure reward.

In whatever instance men act dishonourably, they will be disappointed as to their expectations of any real benefit: contrariwise, much more certain of the noblest eternal recompence is he who practises an universal righteousness, than the husbandman can be of a plentiful harvest, who is most solicitous about his land, his seed, and the proper season of sowing it.

19. As righteousness *tendeth* to life: so he that pursueth, evil, *pursueth it* to his own death.

There is no doubt but an inflexible virtue and piety will issue in life and happiness: on the contrary, schemes of evil and mischief cannot well fail in the end of ruining

T 2

^a The *Gr. Syr.* and *Arab.* as the learned Dr Kennicot hath observed, have two hemisticks which are here omitted, and read as follows—

A gracious woman supporteth her husband's honour, " But she that hateth righteousness is a throne of disgrace, The slothful, though rich, shall come to poverty: But the laborious shall retain their riches.

Dissert. p. 508.

SECT. 14. ruining him who resolutely prosecutes them.

Proverbs xi. 19, 20. The unstable and double minded, whose distorted hearts turn this way or that as worldly interest leads, are highly offensive, truly detestible to a most faithful and immutable Deity: whereas, they are his favourites who prosecute one undeviating path of simplicity and sincerity.

21 The strongest confederacies, or a constant succession of the wicked and incorrigible, will not screen them from deserved punishment: whereas not only he himself; but the posterity of the pious and righteous, following his steps, when others are destroyed shall meet with deliverance and safety.

22 There seems no greater impropriety in nose-jewels being fixed on the squalid snout of a grovelling hog: than in beauty and comeliness of person being given to a woman who is destitute of all taste, sense, or common prudence.

23 The utmost bound or final issue of existence to a religious and sincere man, is doubtless only good or entire happiness: whereas the ungodly and impenitent may fully expect boundless torrents of fiery displeasure: or indignation and wrath tribulation and anguish that shall devour the adversary.

24 Notwithstanding the seeming dissipation of a man's wealth in the most diffuse and liberal benefactions and charities, yet it hath been experienced by the richest in good works greatly to have increased: whereas, sharpness, iniquity

20. They that are of a froward heart, are abomination to the LORD: but *such as are upright in their way, are his delight.*

21. *Though hand joyn in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.*

22. *As a jewel of gold in a swine's snout; so is a fair woman which is without discretion.*

23. *The desire of the righteous is only good: but the expectation of the wicked is wrath.*

24. *There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.*

quity or an unreasonable parsimony SECT. 14.
have been followed only with ne-
cessities and actual poverty. Proverbs

25. The liberal
soul shall be made
fat: and he that
watereth, shall be
watered also himself.

A noble spirit of generosity, or xi. 24.
a turn of mind to do good, shall 25
be enriched with all temporal blessings: and he that as it were bedews a few with his bounty, or sends forth smaller streams; the same shall shortly be enabled to rain down the greatest plenty upon multitudes of sharers.

26. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

He that any way for his own 26
private advantage, produceth or increaseth a scarcity of bread-corn; the curses or most heavy censures of the common people will very deservedly fall upon him: but they will make honourable mention of his name, who helpeth them to this support of life at an equal and reasonable market.

27. He that diligently seeketh good, procureth favour: but he that seeketh mischief, it shall come unto him.

Talents wholly employed in do- 27
ing good and most assiduously promoting happiness, shall doubtless be universally esteemed and beloved: whereas, a mind bent on evil and mischief is never out of danger, and in due time shall be completely miserable.

28. He that trusteth in his riches, shall fall: but the righteous shall flourish as a branch.

He who, as standing upon the 28
firmest ground, is confident of his security from his unrighteous mammon, shall fall by some fatal snare or publick calamity: but as a branch from a deep-rooted stock grows and flourishes; so prosperous and happy shall the upright be in his religious dependence.

29. He that troubleth his own house shall inherit the wind: and the fool shall

He who by wholly devoting 29
himself, right or wrong to raise their fortunes, neglecteth and degrades the intellects and morals of
his

SECT. 14. his family, till they are in muddy confusion or meer sediment; *shall be servant to the wise of heart.*
 Proverbs his treasures shall all shortly fly as
 xi. 29. upon the wings of the wind: and the foolish heavy rich be reduced, to serve him in the lowest offices whose fortune is ample, and at the same time his character excellent.

30 As the tree of life is supposed to have had the virtue to immortalize, such happy effects of everlasting blessedness will the instructions of the righteous produce to those who duly attend to them; and he that impregnates or inspires men's minds with the doctrines of true religion to their eternal salvation, is indeed eminent for the noblest science of solid wisdom.

31 The most upright and deserving are observed in this world to be liable to afflictions, and frequently involved in publick calamities: much heavier sufferings shall befall, and lasting punishments be inflicted on them who have obstinately swerved from all rules of virtue, even from their grand mark happiness.

30. The fruit of the righteous is a tree of life; and he that winneth souls, is wise.

31. Behold, the righteous shall be recompenced in the earth: much more the wicked and the sinner.

C H A P. XII.

S E C T. XV.

Opposition, of loving and hating discipline. Generous virtue and mischievous wickedness. Virtuous or vicious wife. Just or unjust rulers. Maturity or depravity of sentiments. Humanity or cruelty. Treachery or sincerity. Self-sufficiency or modesty. Truth or falsehood. Prudence or precipitancy, diligence or slothfulness. Virtue the way to all happiness.

C H A P. xii. I.

C H A P. xii. I.

SECT. 15. **W**Hosoever, wherein he is ignorant or mistaken, readily admitteth himself to be better informed
 Proverbs
 xii. 1.

WHoso loveth instruction, loveth knowledge; but

but he that hateth reproof, *is* brutish.

informed, shews that he is a friend of truth and knowledge: whereas he that will not be brought to submit to friendly admonition, may properly be resembled for his untractable temper to an headstrong brute.

SECT. 15.
Proverbs
xii. 1.

2. A good *man* obtaineth favour of the LORD: but a man of wicked devices will be condemn.

He that leadeth a sober pious² and exemplary life recommendeth himself to the divine favour, and shall derive from thence all desirable blessings: whereas a man chargeable with criminal noxious designs and practices will he consign over to deserved punishment.

3. A man shall not be established by wickedness: but the root of the righteous shall not be moved.

Whatever a man may promise³ himself, he shall never gain a sure footing or lasting settlement by dishonest wicked actions. Whereas the stability of an upright good one, like a deep-rooted tree, will defy all attempts to shake it.

4. A virtuous woman *is* a crown to her husband: but she that maketh ashamed, *is* as rottenness in his bones.

A woman of excellent sense and⁴ entire good character, as a crown to the head, is an ornament and honour to her husband: but as a putrifying quality got into his bones which more and more corrupteth them, is she that by the disorder of her passions or extravagance of her proceedings, throws all his affairs into confusion.

5. The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.

Take the grounds and reasons⁵ along with the external circumstances, of a religious and upright man's practices in whatever station, and they will stand the strictest test of an impartial enquiry for perfect equity: Whereas, the policy direction or administration which is in the hand of an ungodly wicked one, entirely consist of sly craft and the vilest deception.

SECT. 15.
Proverbs
xii. 6.

The discourse of the impious and abandoned treats principally on laying snares to take away lives: but the guarded expressions of sincere persons shall extricate them from their most insidious devices.

7 However highly exalted and seemingly established they may be, a sudden and entire overthrow shall happen to the wicked and impenitent, so that they shall never be any more: whereas the house and family of the virtuous and pious shall stand firm and unshaken.

8 Proportionably to the degrees of mature judgment and exact prudence a man's expressions display, shall he shine in the esteem and applauses of others: but he who is distorted depraved and stupid in his heart and mind, will be had in the utmost contempt and abhorrence.

9 He that seeks and gets an honest livelihood in the lowest and most servile condition without being burdensome; is preferable to him who boasts of his honourable parentage, disdains all toilsome labour; consequently starves or is supported by others, and truly cumbers the ground.

10 A good and humane man is attentive to the well-being of his beast; and considerate as to the support that is provided, and the burdens which are laid upon it: as to the ungodly and tyrannical, their utmost

6. ^b The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7. The wicked *are* overthrown, and *are* not: but the house of the righteous shall stand.

8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9. *He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.*

10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

^b *Schultens* seems inclined to enlarge the interpretation to denote false crafty men in the affairs of religion, and zealous defenders of the truth and virtue of it, with the harm or good thereby done to the souls of men. *Vid. Nat. Prov. xiv. 25.*

utmost indulgence or tenderest pity, SECT. 15.
whether to man or beast, are the height of cruelty. Proverbs

11. He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons*, is void of understanding.

He who is industrious in agriculture, or any other honest calling, as the natural effect thereof shall command the few necessities of life, probably many desirable conveniencies: but he who gives up himself to loose idle company that have no business, shews an extreme deficiency in common sense and prudence.

12. The wicked desireth the net of evil *men*: but the root of the righteous yieldeth fruit.

A person of no honour or conscience longeth for the chace, and the spoil, which the violent and oppressive right or wrong possess themselves of: but the foundation the righteous proceed upon, like a strong rooted fruit-tree, will yield them a sufficiency of supplies and the most pleasing reflections.

13. The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

The prevaricating discourse of the false man ensnares him: the farther he proceeds the more inextricably is he entangled, and at last ruined: but whatever difficulties he meets with who speaks strict truth, or whatever aspersions are cast on him, he shall readily acquit himself to every one's entire satisfaction.

14. A man shall be satisfied with good by the fruit of *his* mouth, and the recompence of a man's hands shall be rendered unto him.

Whatever a man hath spoken that is truly good and fitting, he shall in plenty reap the benefit; and what his hands have cherished, or performed with pleasure, in its due course shall be made to retort upon him.

15. The way of a fool is right in his own eyes: but he that hearkneth unto counsel, is wise.

In his own fond imagination, the opinion or judgment of the absurd and blockish is perfectly equal and reasonable: but the reflecting

SECT. 15. *flecting* and considerate readily attends to and impartially examines the sober advice of his superiors in years and experience.

Proverbs
xii. 15.

16 As to a weak and passionate man, on slight occasions his resentments instantly rise into a burning indignation: but the sedate and temperate suppresses his immediate sense of trifling indignities, forgives offences; and neither outrages nor avenges wrongs.

17 He who freely declares what is strictly true and right, speaks with firmness, strength and perfect safety; but there is no depending on him for any thing, who will openly attest barefaced falsehoods.

18 There is that in intemperate sudden effusions penetrateth and woundeth, like the deepest stabs of a sharp-pointed sword: but a truly wise and good man's gentle and tender expressions are peculiarly restorative of health and peace.

19 A growing regard will be shewed and entire confidence placed in him, who lays a solid foundation for them by invariably speaking and acting according to the dictates of truth and integrity: but in the twinkling of an eye his reputation is lost, who deliberately falsifies; neither will he ever afterwards be credited.

20 The vilest deceit, and likewise conscious guilt that will some time smite it, are in the heart of them who contrive mischief: but to the advisers and staunch abettors of peace, ease, and the most extensive happiness there is constant serenity and the noblest satisfaction.

16. A fools wrath is presently known: but a prudent man covereth shame.

17. He that speaketh truth, sheweth forth righteousness; but a false witness, deceit.

18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

20. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

There

21. There shall no evil happen to the just: but the wicked shall be filled with mischief.

There shall no iniquitous and pernicious designs contrived against the upright and pious, be suffered to grow to such maturity and meet with such occasions, as to ensnare and totally destroy him: but all evils and miseries are in perfect readiness as to the unjust and ungodly, who is ripe for and shall have the greatest abundance of them.

SECT. 15.
Proverbs.
xii. 21.

22. Lying lips are abomination to the Lord: but they that deal truly are his delight.

Those who pervert the use of speech to falsehood, in order to deceive and beguile others, in the eyes of a just and true God render themselves odious and abominable: but they are extremely acceptable to him, who design speak and act in perfect conformity to the rules of truth and faithfulness.

23. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

The sagacious and experienced conceal and pass by many things they are acquainted with, without a publick notice which would answer no good purpose: but the heart which is thoroughly foolish and stupid, unreservedly declareth whatever is unadvised and absurd, greatly silly or really criminal in itself or in others.

24. The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Activity, acuteness, and industry in business will frequently advance a man to a condition of independency and civil authority: but the remiss and negligent, as provinces that never assert their own liberty, shall always pay tribute, or remain in a state of obscurity dependance and slavery.

25. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

Anxiety or extreme perplexity in the heart of man will make it sink in sorrow: but expressions of kindness inspiring good hopes of more prosperous days, will revive and rejoice it.

SECT. 15.
Proverbs
xiii. 26.

The righteous good man, as pitching his tent for him, will direct his neighbour how to proceed with caution and prudence: but the way of an irregular wicked one makes himself and all that follow him, wander as in a vast solitude, in all vanity and emptiness.

27 The slothful man hath not the pleasure of enjoying the fruits of his own labour: indeed his remissness deceives him as to any good fruit; neither will he rouse game or engage in labour: whereas a man's most valuable acquisitions and heavy wealth are the effects of his activity and determined diligence.

28 In the regular course of an unfeigned and exemplary virtue and piety, there is life and happiness: even in that royal high road, there is no dying but a certain endless immortality.

26. ^c The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

27. The slothful *man* roaileth not that which he took in hunting: but the subltance of a diligent man *is* precious.

28. In the way of righteousness *is* life; and in the path way thereof there is no death.

C H A P. XIII.

S E C T. XVI.

Reflexions, on behaviour and admonition. The government of the tongue. Indolence. Integrity. Vanity. Ill-gotten wealth. Observing instruction. Virtuous designs. Faithful messengers. Sober company. Righteous practices. Discipline of youth. A competency.

C H A P. xiii. I.

C H A P. xiii. I.

SECT. 16.
Proverbs
xiii. 1.

A Wise and virtuous youth is naturally supposed to have received from his parents and duly improved

A Wise son *heareth* his father's instruction: but a scorner heareth not rebuke.

^c Taylor renders, *the righteous, the good man will make his friend to search carefully, to proceed with caution, i. e. good men direct one another with caution and prudence, but the way, &c.*

improved a regular education and all necessary discipline: whereas a scoffer at virtue and things sacred, is reasonably suspected to have wanted proper restraints, and been early corrupted through excessive indulgence.

SECT. 16.
Proverbs
xiii. 1.

2. A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

As the effect of his prudent and candid behaviour and expressions, an upright good man shall enjoy plenty of the best provisions: but the utmost avidity or greediness of the equivocating and perfidious shall be confined to those unripe fruits, that within will work most violently and give him the extremity of torture.

3. He that keepeth his mouth, keepeth his life: *but* he that openeneth wide his lips, shall have destruction.

He that keepeth a constant guard over his discourse that it be not hasty or inconsiderate, may herein truly be said to guard his life and happiness: he that as bursting his lips with overstretching them, speaks without the least reserve or caution; like a bow that is deprived of its elasticity shall be utterly disabled from doing either himself or others service.

4. The soul of the ^d sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

The keenest appetite of the slothful, as to the provision he makes for it, is all wishes or cravings and vacuity or emptiness; the supplies of his labour are nothing: but the desire of the active and industrious shall be abundantly gratified with the richest delicacies.

5. A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

A good and righteous man is so far from attending to or encouraging the falsehoods and calumnies with which scandal-mongers go about

^d *Sluggard, tardator, tardipes, a crure intorto. Vid. Schult. in Loc.*

SECT. 16. about, expresses an entire abhorrence of them: but an ungodly abandoned one propagates and fixes the foulest slanders; loads others and at last himself with the greatest weight of infamy.

Proverbs
xiii. 5.

6 The exactness of a scrupulous virtue will keep up the integrity of a man's life and character; so that he shall seldom by any sudden temptation be surprised into sin: but that wickedness which confounds all differences of things will, as it were, lubricate the passages to all manner of backslidings, and hurry sinners on from trespass to trespass, till they are quite bewildered and ruined.

7 There is, that in his vain boasting maketh himself rich, as to possessing the inward wealth of virtue, probity, and religion; and yet is entirely void of all of them: on the other hand, there is that maketh himself poor with the sincerest study and practice of these; or is most humble and modest in his pretences to them, yet truly hath the noblest growing riches.

8 The redemption of a man's soul that it go not down into the pit, are these most excellent and invaluable riches: nevertheless the poor who is destitute of them, will not duly attend to the severest admonition to take due care; or provide bags that wax not old a treasure in heaven.

9 Like that of the rising sun, the light of the pious and worthy will more and more chearfully shine forth, and his felicity be continually increasing: whereas the lamp of the

6. Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

7. There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8. The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

the wicked and all his seeming lustre will grow dimmer and dimmer, till it be wholly burnt out or extinguished into obscure darkness. SECT. 16.
Proverbs.
xiii. 9.

10. Only by pride cometh contention: but with the well-advised is wisdom.

The most frivolous matters, where there is a swelling arrogance or confirmed obstinacy on all sides, will give occasion for the most rancorous contention: but with those who take advice and act upon principles of moderation, there is a bridling and restraining of all angry passions, according to the laws of virtue and wisdom.

11. Wealth gotten by vanity, shall be diminished: but he that gathereth by labour, shall increase.

Wealth accumulated by the indirect wicked measures of circumvention violence or oppression, shall early be dissipated: but he who gathereth by the hand of an indefatigable and honest industry, shall greatly increase his substance.

12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Hope of some very desirable good protracted beyond the time when its object was fully depended on to be enjoyed, is extremely afflictive to as if it excoriated the heart: but when the wished for event takes place, it creates a pleasure and vigour in the mind like immortality: or as the tree of life would have done in paradise.

13. Whoso despiseth the word, shall be destroyed: but he that feareth the commandment, shall be rewarded.

Whoever with a profane heart and mouth violates and dishonours God's word of truth and righteousness, pledges himself for, or binds over his soul to future punishment: whereas he who treats with the

* *Jechabel lo*: not as in our English shall be destroyed, but *oppugnerabitur ei, viz. ad poenam*. He pledges himself; or a pledge is taken of him for future punishment. Or as the Vulg. Lat. *Ipse se in futurum obligat*.

SECT. 16. the utmost reverence the holy commandment, the same shall certainly be rewarded.

Proverbs

xiii. 13.

14 As a flowing fountain of the sweetest clearest water refreshes and fertilizes the ground, so pleasing and beneficial is the instructive discourse of the wise and religious; in order to keep himself and others at the greatest distance from falling into the snares of sin and death.

15 Where there is a reasonable maturity of good sense and prudence, it renders men easy of access, affable gentle and benign: but the behaviour of the treacherous and perfidious is most untractable and austere savage and cruel.

16 A sagacious and experienced man formeth and executeth all his schemes, with great caution and deliberation: but an inconsiderate stupid one in whatever he says or does, betrays his own rashness and folly.

17 An envoy or messenger whose passions are ungoverned, or in the turbulency of his temper who distinguishes not betwixt right and wrong arbitrates affairs into a wider difference of misunderstanding and mischief: but an equal steady and faithful ambassador is an healer of breaches, or a restorer of peace.

18 He has reason to be apprehensive of the most abject poverty, and strongest brands of infamy, who breaks in upon the series of duties

14. The law of the wise *is* a fountain of life, to depart from the snares of death.

15. Good understanding giveth favour, but the way of transgressors *is* hard.

16. Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17. A wicked messenger *is* falleth into mischief: but a faithful ambassador *is* health.

18. Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth

[†] *Falleth*, פִּל does not seem to be the *fut.* *Kal* from פִּל to fall, but the *fut. Niph.* from פִּלֵּל to arbitrate, to settle or decide an affair; in the form it is used, *Psal.* cvi. 30. *Ezek.* xvi. 52.

regardeth reproof, duties enjoined him, or dissolves SECT. 16.
 shall be honoured. all discipline; and will be under Proverbs
 no restraint: but he that attendeth xiii. 18.
 to and duly improveth admonition,
 shall be possessed of immense opu-
 lence and the highest dignity.

19. The desire accomplished is sweet to the soul; but it is abomination to fools to depart from evil. It is a noble victory, and gives 19
 the mind an entire satisfaction even the sublimest pleasure, to have made concupiscence subside; extinguished its heat or quite broken its violence: but idle foolish persons renounce and abhor all thoughts of retrenching their criminal desires; of ceasing to do evil and learning to do well.

20. He that walketh with wise men, shall be wise: but a companion of fools shall be destroyed. Do you be principally conversant 20
 with judicious solid persons, is the same thing as to say, do you be judicious and solid consistent and all of a piece yourself: but he that entertaineth and only is delighted in the silly and dissipating, shall be dissipated shattered or broken.

21. Evil^b pursueth sinners: but to the righteous good shall be repaid. As a mantle to their backs, their 21
 iniquities stick close to, press hard upon sinners: but that good of virtue which the righteous are most zealous to cultivate and excel in, shall yield them immediate and constant fruit and happiness.

22. A good man leaveth an inheritance to his children's children: and the wealth He that acts in all respects as is 22
 reasonable and equal, shall make his posterity inherit wealth, which his industry has acquired, in a regular succession from generation to

^a Accomplished, *היה* signifies both to exist, to be done, and likewise to subside, sink down, be spent broken or exhausted. Dan. ii. i. viii. 27. Thus Levi Ben Gerson renders, *desiderium abruptum, et voluptas colibita dulcescet*, &c.

^b Pursueth, the Arab. signifieth one that sitteth upon the same horse behind the back of another.

SECT. 16. generation: and the riches of the wealth of the finner
 { avaricious fraudulent wicked, in the is laid up for the just.
 Proverbs mutabilities of human affairs, or
 xiii. 22. the extravagance of his successors,
 shall devolve upon as if they had
 actually been accumulated for the
 man of virtue and probity.

23 An abundant sufficiency of provisions arises to the industrious poor, from the constant indefatigable pains he bestows in cultivating his ground: whereas the largest substance and riches are, as a razor shaveth the head or beard, swept quite away by sloth and luxury: or early dissipated where there is no industry or œconomy.

24 He that from an excessive fondness refraineth to correct his son's faults, in effect hateth him: but he that is truly concerned for his welfare, and intent to form his mind to virtue and prevent evil habits, is most vigilant and early in his discipline.

25 There shall be plenty of all necessities provided for the upright and pious, and he shall chearfully enjoy it: but there shall be daily greater deficiencies of support for the appetite of the wicked: or it shall grow so exorbitant as never to be satisfied.

23. Much food *is* in the tillage of the poor: but there is *that* is destroyed for want of judgment.

24. He that spareth his rod, hateth his son, but he that loveth him, chasteneth him betimes.

25. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

C H A P. XIV.

S E C T. XVII.

Contrary effects, of wisdom or folly in women's domestick character. Of sincerity or distorted ways in the matter of religion. Of truth or falshood in bearing testimony. Of scorning or ingenuity. Acuteness or stupidity. Grief or joy. Iniquity or integrity. Credulity or caution. Diffidence or presumption. Of being good or evil. Poor or rich. Unrelenting or merciful. Active or talkative. Advantages of religion. Of unanimity or dissensions. Mildness or passionateness. A gratulatory disposition or envious one. Oppression or lenity. National virtue. Royal favour or displeasure.

C H A P. XIV. I.

C H A P. XIV. I.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2. He that walketh in his uprightness, feareth the LORD: but *he that is* perverse in his ways, despiseth him.

3. In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

Considerate prudent women, SECT. 17.
each of them, as building an Proverbs
house, by the regular disposition of xiv. 1.
all her domestick affairs, raiseth her family in the regard and esteem of all around it: whereas, the indiscreet and foolish as demolishing one that is already erected, by her negligence and extravagance reduces it to the lowest state, often entirely ruins it.

He that uniformly acteth as integrity dictates, yet is conscious of so many infirmities, that his religious homage to the All-discerning God, is not performed without sacred awe and the utmost reverence: but he that in his course of life turneth aside from that which is right, true, and just, shews a peculiar neglect and contempt of him and his worship.

In the mouth of the ignorant and silly there is a licentious arrogant tongue which scourges others, and in the issue brings punishment upon the proud himself: but the

SECT. 17. *submissive modest language of the prudent and thinking, shall guard them from all evil and danger.*

Proverbs

xiv. 3.

4 Where no oxen or bulls are kept, the stall, yard, or threshing floor is perfectly clean and neat: but a growing advantage and the greatest revenue arise from the strong labour of these most useful creatures.

5 He whose fidelity hath been proved, who never hath been found in his ordinary converse to falsify, will be reckoned to speak truth in his publick testimonies: but he who hath been suspected or actually known to be guilty of this meanest vice, will not be fully credited in his most solemn attestation before a court of judicature.

6 A self-conceited carping and scornful man endeavoureth to procure religious wisdom, but in vain, there is none to be discovered by those who despise it: whereas nothing is more easy and obvious to the discerning and well-disposed; that knows its worth and enquires after it with discretion.

7 Place yourself over-against an heavy and effeminate rich fool, and give the closest attention to every word he utters; and after all you will never be able to observe any thing like knowledge and discernment to proceed from his lips.

4. Where no i oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5. A faithful witness will not lie: but a false witness will utter lies.

6. A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7. ^k Go from the presence of a foolish man, when thou perceivest not: *in him* the lips of knowledge.

The

i. *Oxen*, in the earliest ages seem to have been used for plowing the land, bearing home the harvest, and treading out the corn.

^k The learned Dr Grey renders, *depart from the presence of a fool, and one that understands not, or regards not the lips of knowledge.*

8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

9. Fools make a mock at sin: but among the righteous there is favour.

10. The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.

11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12. There is a way which seemeth right unto a man: but the end thereof are the ways of death.

The firmest compactness and noblest excellence of a truly sagacious prudent man is to direct his course, so that he offend no law of religious virtue: but the fixed grossness and impenetrable stupidity of heavy wicked fools, is a blind impulse that drives them on to deceive betray and destroy.

Trespases conciliate the favourable regard of those who are unadvised or under the influence of a corrupt judgment: but the good and sincere are connected by the noblest ties of mutual esteem and good will. Or sin makes fools deride one another; but that virtue and goodness which are truly acceptable, conciliate and establish friendship amongst the upright.

Every one in his own inward feeling of it, is best acquainted with what exasperates and aggrieves him; or with the bitterness of his sufferings; no one besides can perceive for him: neither can a stranger penetrate into or partake of the latent sources of his joys.

How stable and fixed soever the mansion of wicked unjust men may seem to stand, yet it shall be swept away by some sudden and irretrievable destruction: but the moveable tent of the good and righteous like a thriving plant, shall grow and flourish in all instances of prosperity.

There is a course of life, which at the time when a man enters upon it, through the blindness of his mind or precipitancy of his passions, seemeth equal direct and plain for happiness: but the latter end of

SECT. 17.
Proverbs
xiv. 8.

SECT. 17. future state of it, is clearly courses
of death and misery.

Proverbs
xiv. 12, 13.

Even in the brightest scenes of unreserved mirth or the loudest laughter, the heart is sickly and gloomy: and the final issue of the smoothest pleasure is attrition and asperity, painful rubs, or the most complicated knotted ruggedness.

14. He who with an utter aversion to all restraints, and an obstinate abhorrence of virtue and religion, acts directly contrary to their laws; whilst he is vexatious to others is much more grievous and intolerable to himself: whereas, the man who is under the influence of the divine precepts, and abounds in all the offices of piety and charity, from the root and principle within himself and which is truly his own, that produces this fruit, cannot fail to be happy; neither is it in the power of another to deprive him of it.

15. The inexperienced and unguarded easily credits whatever is told him; without considering who it is that reports, or what he hath reported: on the other hand, the considerate and circumspect, like the wrestler a firm footing in his exercises, takes care by a due enquiry to proceed upon good ground.

16. A wise and truly pious man, though it is his most solicitous endeavour to practise virtue and avoid all wickedness, yet he works out his salvation with fear and trembling; with the utmost diffidence of true

13. Even in laughter the heart is sorrowful: and the end of that mirth is heaviness.

14. The ¹ backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15. The simple believeth every word: but the prudent *man* looketh well to his going.

16. A wise *man* feareth, and departeth from evil: but the fool rageth and is confident.

¹ *Backslider*, חַסֵּד signifies taking such courses as are directly contrary to virtue and religion.

true modesty and constant caution SECT. 17.
 of sincere religion: whereas the un-
 godly fool goes right on in a most Proverbs
 audacious course of abandoned xiv. 16.
 transgression, and yet is filled with
 confidence that he is perfectly
 secure,

17. *He that is soon
 angry, dealeth fool-
 ishly: and a man of
 wicked devices is
 hated.*

The passionate weak man whose 17
 burning indignation is easily ex-
 cited, may be expected to commit
 the greatest oversights, or be guilty
 of the grossest folly: and he that
 behaveth in a scornful haughty in-
 solent manner is worthy of, and
 certain to be distinguished with an
 universal odium.

18. *The simple
 inherit folly: but
 the prudent are
 crowned with know-
 ledge.*

The fickle and unadvised instead 18
 of the noblest inheritance of solid
 wisdom, can reasonably promise
 themselves the possession only of
 growing folly and stupidity; but
 the vigilant and prudent, as in-
 circling their heads with crowns,
 encompass knowledge; seek from
 every quarter till they find it, or
 with the utmost diligence prosecute
 till they make it their own.

19. *The evil bow
 before the good:
 and the wicked at
 the gates of the
 righteous.*

It sometimes happens, how much 19
 soever during their prosperity they
 have despised them, that the evil
 and wicked humbly submit to the
 direction of the more wise and
 valuable: and the unjust and dis-
 tracting as vassals or clients, attend
 the gates of the pious and bene-
 U 4 volent

^m *Wicked devices*, Schultens and others interpret the origi-
 nal rather, *one that carrieth the head high through pride,*
draweth or bridlet up the nostrils by way of sneer or disdain.
 Hence to behave in a scornful, &c.

ⁿ *Crowned*, literally, *the prudent shall encompass know-*
ledge, i. e. seek it, and follow it with all diligence. Thus,
so encompass God is to frequent his sanctuary, most devoutly
 to make addresses to him.

SECT. 17. ~~volent to~~ implore their protection
advice or assistance.

Proverbs The most important distinction
xiv. 19, 20. in the eye of the generality of man-
kind, is that of rich and poor: not
only to strangers but to his ac-
quaintance and associate, is the per-
son offensive, who conflicts with
necessities and in sordid apparel
shews strong marks of poverty:
whereas the friends, at least flat-
terers and parasites of the rich are
a growing crowded number.

21 He that affronts reproaches or
any way abuses his neighbour on
the meer account of his adversity,
ought himself to be reckoned a
wicked man, and out of the true
way to happiness: but he that is
tenderly affected towards, and
sheweth all the favour in his pow-
er to the necessitous and distressed,
shall be recompenced with all con-
ceivable felicity and blessedness.

22 Do they not wander in under-
standing, morals and religion, like
lost sheep in a wilderness, who as
artificers design their labour, or
husband-men plow their land, con-
trive what is injurious and vexa-
tious? but extraordinary circum-
stances of human prosperity, and
the perfect certainty of their long
continuance, shall reward their
generous virtue, whose study and
endeavour it is to promote an uni-
versal well-being and happiness.

23 In all instances of an industrious
vigorous application, there is an
addition of strength and firmness,
improvement and advantage: but
windy talk or extravagant ostenta-
tion produceth only growing wants.

20. The poor is
hated even of his
own neighbour: but
the rich *bath* many
friends.

21. He that de-
spiseth his neighbour
sinneth: but he that
bath mercy on the
poor, happy is he.

22. Do they not
err that devise evil?
but mercy and truth
shall be to them that
devise good.

23. In all labour
there is profit: but
the talk of the lips
tendeth only to pe-
nury.

24. The crown of the wise is their riches: but the foolishness of fools is folly.

As a crown adorneth the temples, so do riches both recompence and truly become the wise and virtuous, who understand their proper uses and answer their noblest purposes: but the loads of wealth which fall to the heavy and foolish only aggravate his stupidity; and give him the opportunity of more glaringly exposing himself by his luxury pride and effeminacy.

25. A true witness delivereth souls: but a deceitful witness speaketh lies.

A generous and inflexible assertor of plain certain truth, whether in civil or religious affairs, frequently extricates men from the greatest dangers: on the other hand, he whose discourse breaths guile and falsehood hurries them into delusion and destruction.

26. In the fear of the LORD is strong confidence; and his children shall have a place of refuge.

In the religious veneration and uniform obedience of the Ever-living GOD, there is, as it were, a most secure place or impregnable fortress, which may always be fled to for strength or refuge: and however violently his children are oppressed, even when nothing is left besides for them to do, this strength or refuge shall remain a certain asylum or full security.

27. The fear of the LORD is a fountain of life, to depart from the snares of death.

As a flowing fountain of the sweetest element refreshes and strengthens the animal frame, so does that doctrine the mind which is according to godliness; directing it how to escape the greatest danger of eternal death and misery.

28. In the multitude of people is the

In the firm coalition and perfect unanimity of his people, consist the publick

* The primary sense of רבב *Schultens* affirms to be *spissari* to thicken: and however that be, it doubtless extends to quantity, quality, time, space and degree: neither does it here

Sect. 17. publick happiness and the princes glory: but when their concord and harmony are at an end, and they are universally split into factions and parties, they waste as in a general consumption and early fall into destruction.

Proverbs
xiv. 28.

29. He whose passions are under the strictest government, so that his resentments do not soon rise nor ever transport or mislead him, shews an admirable perfect prudence and judgment: but the easily provoked that has no command of his temper, no reins upon his mouth, commonly mixes in clamours and proclaims aloud his own most gross folly.

29. *He that is slow to wrath, is of great understanding: but he that is hasty of spirit, exalteth folly.*

30. An heart full of benevolence, or that truly wishes health and peace prosperity and happiness to all others, is the cement strength and most delightful vigour of the whole animal constitution: whereas a mean envy that repines at and truly grudges others whatever they enjoy, is as a putrefaction of the bones.

30. *A sound heart is the life of the flesh: but envy, the rottenness of the bones.*

31. He that by fraud or violence distresseth the already almost exhausted, weak and low, disparageth, and in some sense defieeth him who hath made and is equally concerned for the rich and poor: but he who is desirous to do honour to the common LORD and Creator, is sensibly affected for, and to the utmost of his ability active to relieve the depressed and needy. In

31. *He that oppresses the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.*

here seem so properly rendered *multitude*, which strictly speaking and unless they be united, do not constitute the honour or splendour and beauty of their supreme magistrate.

Oppresseth, the Heb. signifies *loadeth with injurious hard usage by violence or fraud*: bears hard upon in opposition to shewing mercy.

32. The wicked is driven away in his wickedness: but the righteous hath hope in ^a his death.

33. Wisdom resteth in the heart of him that hath understanding; but *that which is* in the midst of fools, is made known.

34. Righteousness exalteth a nation: but sin *is* a ^r reproach to any people.

35. The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

^a In his death, Dr Grey that the opposition may be better preserved, proposes to read instead of *mot-o, tumm-at-o his righteousness.*

^r Schultens renders, *beneficence is a sin-offering for any people.*

In the midst of his malignant SECT. 17.
vile course the wicked by some Proverbs
violent stroke is forced out of the xiv. 32.
world to future punishment: but the upright and pious confides in him whose he is and whom he hath served, for safety and protection in his departure from this life, even for a better and everlasting one.

As in its proper fixed mansion ³³
substantial wisdom resideth in the heart of the discerning and prudent, to be produced with modesty in all its branches at their proper season: but that which is in the midst of the heart of effeminate silly persons, and most proper to be reserved, or communicated with the greatest discretion, is made a common report of.

The prevalence of virtue and ³⁴
piety naturally conduces to improve and exalt a nation to the highest degree of splendour and dignity: and particularly equity and an extraordinary beneficence in a community, are a kind of sin-offering expiation or atonement, for many defects and imperfections in other matters.

The royal approbation and ³⁵
tire regard is determined to a servant, whose series of successes proves his abilities and faithfulness: but his indignation burns against him, who gives his mind continual perplexity, and embarrasses all affairs with which he entrusts him.

C H A P. XV.

S E C T. XVIII.

Language proper for answers; and who conveyeth knowledge. The divine Omnipresence. The manner of receiving discipline. Whose religious services are acceptable. The effects of joy or grief. Piety and peace in the lowest condition preferable to their contraries in the highest. Oppressors to be destroyed and the sufferers delivered. Families raised not by avidity but impartial equity. Instruction from conversing with the wise. Religion true wisdom, and humble submission the road to honour.

C H A P. XV. I.

C H A P. XV. I.

SECT. 18.
Proverbs
xv. 1.

SMOOTH and gentle language in answers, will divert and appease the heat of passion: but pinching galling expressions create a kind of ebullition or violent commotion of rising anger in men, so as to increase it into raging fury.

2 The well-weighed discourse of the wise and good, giveth truth and knowledge their natural beauty and proper efficacy: whereas, like water bubbling from a fountain, the dull and foolish rich utters the grossest stupidity, without attending to any circumstances or regarding any consequences.

3 The ever-waking eyes of the Omniscient J E H O V A H are alike in all places: as watchmen placed on a tower, they command a full view of all moral objects and human beings, with their characters and actions whether they be evil or good.

4 An healing tongue which gives wholesome instruction according to the laws of virtue, piety and candour, is a kind of tree of life, seemingly

A Soft answer turneth away wrath: but grievous words stir up anger.

2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3. The eyes of the LORD are in every place, beholding the evil and the good.

4. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

ingly adapted to confer immortality, or preserve religion and human happiness for the longest duration in the utmost vigour, beauty, and glory: but a loose slippery one, which hath no regard to veracity, benevolence, or good principles, for the mischief it does in the world, is like the waste of a raging wind, or the devastation of an overwhelming hurricane.

SECT. 78.

Proverbs

XV. 4.

5. A fool despiseth his father's instruction: but he that regardeth reproof, is prudent.

He is never likely to be wise, but the older he grows, his folly and stupidity appear more conspicuous, who despises and violates the restraints of his parents discipline: whereas he who strictly attends to all proper admonition, gives promising hopes of the greatest improvement, future prudence, and excellence in all respects.

6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

In the house and family of the righteous and truly pious, there is wealth so acquired and applied as to be properly stiled treasure, secure as to itself, and an inviolable defence for them who enjoy it: but in the produce of the wicked, as some liquid mudded with dregs and sediment, there is an inseparable foulness, disorder, and disturbance, arising from their vicious dirty practice.

7. The lips of the wise disperse knowledge: but the heart of the foolish doth not so.

The speech of the wise and good spreads knowledge abroad that is solid, clear, and winnowed clean from the chaff of obscurity, levity, or error: but the heart and thoughts of

* *Treasure*, *Schultens* saith the root imports *strength* entire and inviolable; *riches* laid up, untouched and well-secured.

* *Disperse*, the radix signifies *to spread it* abroad, clear, and clean winnowed from obscurity and error.

SECT. 18. of the stupid and profane are quite
the reverse of this.

Proverbs
xv. 7, 8.

The most expensive sacrifice or richest oblation of the wicked, unjust, and impenitent, is so far from being acceptable to the righteous LORD, that it is highly displeasing to and in effect only mocking of him: but the humble supplicating prayer of the virtuous and sincere, without any offering at all obtains his readiest acceptance, entire approbation and highest favour.

9 The vicious course of life an ungodly and abandoned man leads, cannot but make him utterly abhorred by an holy and good GOD: but his affection and settled unalterable regard are determined to him, the endeavour of whose life it is to practise the most perfect virtue.

10 Sufferings which shew persons their errors are painful and bitter to those whose wrong conduct hath brought them upon them: but he that is so averse to the severity of discipline as obstinately to persist in his mistakes; shall die, or is infallibly ruined.

11 As the eyes of an Omnipresent Deity penetrate the invisible regions, even those terrible parts of them where destruction reigns, and every thing there is under his absolute direction; so, most certainly must the hearts of all men lie open to him, that he may judge of their merit or demerit, and award them a proportionable recompence.

12 A man who presumptuously mocks at and obstinately ridicules truth and virtue, desires not to see the

8. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9. The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10. Correction *is* grievous unto him that forsaketh the way: and he that hateth reproof shall die.

11. Hell and destruction *are* before the LORD: how much more then the hearts of the children of men.

12. A scorner loveth not one that reproveth him: neither will he go unto the wise.

the strongest convictions of reason, SECT. 18.
or clearest demonstrations in their
favour he shuns the acquaintance of the wise and good, neither Proverbs
will he mix in assemblies where he XV. 12.
might be better instructed.

13. A merry heart
maketh a chearful
countenance; but by
sorrow of the heart
the spirit is broken.

An heart that is free from anxi- 13
ous care and smoothed with chearful
thoughts, renders the aspect placid
gay and sprightly; but by pinching
grief and grinding bitter pain of
mind, the spirit is stricken wound-
ed and ulcerated.

14. The heart of
him that hath un-
derstanding, seeketh
knowledge: but the
mouth of fools feed-
eth on foolishness.

The heart of him that is intel- 14
ligent and truly prudent, with the
utmost care and diligence, as bray-
ing, grinding, or breaking some-
thing in pieces, seeketh and en-
deavoureth after a distinguishing
moral knowledge: but the meeting
full countenance of the thoughtless
and stupid, as the eyes of cattle on
pasturage to feed on, is directed to
and centered in the most brutish
coarse folly.

15. All the days
of the afflicted are
evil: but he that is
of a merry heart
hath a continual
feast.

The whole life-time of him that 15
toileth in a depressed low condition,
especially that meeteth with no-
thing but events of heavy affliction
is uneasy and vexaticus: but he
that hath reasonable ground for a
chearful happy joyful heart, has in
his power a continual feast, and
may be always as much delighted
as at the richest entertainment.

16. Better is a little
with the fear of the
Lord, than great
treasure, and trouble
therewith.

An inferior condition and only 16
the necessities of life with virtue
and piety, may be esteemed the
greatest plenty; and ought to be
preferred in comparison with heaps
of treasure, acquired or possessed
with insatiable desires or turbulent
unruly passions.

More

SECT. 18.

Proverbs

xv. 17.

More eligible and fuller of satisfaction is the meanest fare even the poor man's dinner of green pottage, and peace, charity, and harmony maintained; than the most splendid feast of the rich's fatted calf or stall-fed ox, and disgust or aversion along with it.

18 A man whose angry passions are inflamed with the smallest provocation, aggravates contention, and throweth all things into confusion; but animosities and rancorous debates subside, by the prudent healing language of a dispassionate mild person.

19 Whatever affair the idle and slothful has to conduct, like an hedge of thorns which obstructs the passage, or penetrates with its prickliness, is insuperably difficult, quite involved or seemingly attended with the greatest danger: but his course is perfectly plain and the series of his actions regularly connected, as walking on the high road, who is himself plain equal and upright.

20 A sober regular son, in the publick practice of those virtues to which he has formed him, gives his father a most sensible exquisite pleasure: but a stupid vicious one, when he is arrived to manhood, reproaches both his father and mother by his infamous courses through their inordinate indulgence.

21 Every thing that is extravagant and ridiculous, is a soothing gratification or source of high pleasure, to him who is remarkably deficient in sense and prudence: but a reflecting discreet man directs himself

17. Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.

18. A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19. The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20. A wife son maketh a glad father: but a foolish man despiseth his mother.

21. Folly is joy to him *that is* destitute of wisdom: but a man of understanding walketh uprightly.

self in walking by the plain and equal rules of virtue and piety. SECT. 18.

22. Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

It naturally breaks in upon the most refined political deliberations, and frequently renders abortive the best concerted schemes when there is no secrecy among those who plan them, but every resolution is divulged as soon as formed: but in the closeness and firmness of counsellors they shall stand upon an unshaken basis. Proverbs xv. 21, 22.

23. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it?

A man receives a peculiar satisfaction and extreme pleasure, in the answers that are given to, and the entire approbation that is intimated of his discourse: and a word spoken in the exact point or nick of time, and that is perfectly accommodated to his taste and manner, how acceptable and valuable does it seem?

24. The way of life is above to the wise, that he may depart from hell beneath.

That course of life which religion or the perfection of wisdom directs and excites men to, is to look upwards, and raise their desires and endeavours to spiritual and heavenly things; which would certainly keep them from the lower *Sheol*, or the state of misery in a future existence.

25. The LORD will destroy the house of the proud: but he will establish the border of the widow.

How firmly soever he may seem to be rooted and how flourishing, yet a most just GOD will certainly erase to the foundation the house and family of an insolent and tyrannical oppressor: but he will cause the boundary of the desolate widow to stand, or guard her property from rapine and violence.

26. The thoughts of the wicked are an abomination to the LORD: but the words of

The most refined reasonings or most devout reflections of the ungodly and mischievous, far from being pleasing are highly offensive to a most holy GOD; that he should

SECT. 18. should take his statutes into his mouth: but his expressions whose heart and life are without spot and blemish, are truly acceptable and most delightful to him.

Proverbs
xv. 26.

27 The rapacious sordid worldling, who is resolved wherever he is concerned, to be a gainer, and right or wrong keep increasing his store; by his guilt and baseness corrupts and reduces his house and family to the meekest grounds or dregs but he who abhorreth gifts or presents that would bias his judgment, and all dishonourable ways of enriching himself, shall truly live and be happy.

28 The heart and mind of the righteous and pious doth not in all instances presently reply, but is intent to reflect and meditate what is proper to answer: but the mouth of the vicious and wicked cruciates or suddenly throws out, things that are extremely evil, vexatious, and pernicious.

29 As at a distance from them when they cry for help, the righteous LORD disregards, will not assist or succour the ungodly and unjust: but he speedily answereth the arbitrating pleas for favour of the devout and sincere.

30 As the sun's glorious light, perceptible by our bodily eyes, sootheth and gladdeneth the inner man of the heart: so hath a favourable report, beneficial message or good news an admirable virtue, like anointing the bones or warming the marrow, to excite the most pleasing sensations.

27. He that is greedy of gain, troubleth his own house; but he that hateth gifts shall live.

28. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29. The LORD is far from the wicked: but he heareth the prayer of the righteous.

30. The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

31. The ear that heareth the reproof of life, abideth among the wise.

He that duly attendeth to that salutary discipline, which sheweth him how to live virtuously and be happy, shall take his place among the wise and good; and for ever remain a worthy member of their most honourable assemblies.

SECT. 18.
Proverbs.
xv. 31.

32. He that refuseth instruction, despiseth his own soul: but he that heareth reproof,getteth understanding.

He that throweth off all discipline as vile and contemptible, at the same time rejecteth his own soul and its highest interest as not worth regarding: but he whose mind is always open to conviction, is certainly in the way of acquiring a proper moral judgment and the most important knowledge.

33. The fear of the LORD is the instruction of wisdom; and before honour is humility.

The religious veneration of the supreme Being, infers such restraints and directs to such duties, as constitute a man truly wise: and the foundation of the highest honour is laid in the virtues of modesty and humility.

CHAP. XVI.

SECT. XIX.

Inconsistency and opposition to one another in a foolish man's schemes. A wise ones as oracles from God. Insolent oppressors to be punished. Mistakes expiated with future virtues. Justice the basis on which thrones rest. Effects of royal displeasure or favour. Wisdom and virtue infinitely preferable to gold and silver. Pride paves the way to ruin. Its richest spoil not so valuable as lowliness and humility. Advantages arising from judicious discourse: religious confidence, solid sense, and diligent labour. Wickedness pernicious. Old age of a well spent life venerable. Moderation and dispassionateness marks of true greatness. Decisive judgments from the Deity.

CHAP. XVI. I.

CHAP. XVI. I.

THE u preparations of the heart in man, and the

FROM the turbulent state of his affections or defects of his understanding, the wicked silly man forms schemes

SECT. 19.
Proverbs
xvi. 1.

SECT. 19. schemes within that are contradictory to and subversive of one another: but the purposes, and answers which proceed from them, in a pious and wise one being conformable to his laws are as oracles from GOD.

Proverbs
xvi. 1.

the answer of the tongue is from the Lord.

2 All the ways, opinions and proceedings of an inadvertent obstinate person, in his own fond imagination are demonstratively plain and right: but the All-discerning Deity estimates the actions and intentions, so as to form a most exact and infallible judgment.

2. All the ways of a man are clean in his own eyes: but the Lord weigheth the spirits.

3 As devolving them upon him, trust your regular designs and upright endeavours to the divine direction and care; and hence your well-concerted measures or laboured schemes shall derive the utmost firmness and steadiness as to their execution.

3. Commit thy works unto the Lord, and thy thoughts shall be established.

4 Whatever exists throughout the universe, appears produced for and directed to purposes, worthy of its All-wise Creator and Governor: whether great or small all things have a scope and end, a correspondence connection or relation; even where moral evil prevails, natural or penal necessarily follows; and the wicked and the day of judgment or punishment, are perfectly suitable to one another.

4. The Lord hath made all things ^w for himself: yea, even the wicked for the day of evil.

5 Whoever is elated and his disdainful heart prominent with haughty pride, he is the object of a most condescending Deity's entire abhorrence: neither shall his hereditary

5. Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished

^w For himself, Grey remarks, that the true reading and interpretation is, that God has made every thing to answer each other. Another author, the Lord hath made all things to be evidence of himself, nay the wicked to be so in the day of adversity.

ditary rights or strongest connections hinder, but he shall suffer condign punishment.

SECT. 19.
Proverbs
xvi. 5, 6.

6. By mercy and truth iniquity is purged; and by the fear of the LORD, men depart from evil.

It is not with sacrifices ceremonies and ritual observances that sins are to be expiated; but by reforming them: and afterwards most sincerely studying the truth and practising an universal virtue: neither have men a real proper veneration for Almighty GOD before they depart from iniquity.

7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

When a man's course of life is so inoffensive useful and exemplary as to render him approved by the most high GOD; in his providence he will so regulate affairs, that his enemies shall be reduced to a state of subjection to him; courting his favour or paying him tribute and homage.

8. Better is a little with righteousness, than great revenues without right.

Greatly preferable and actually plenty is a meer competence or the smallest pittance, with the constant practice of truth and justice, virtue and piety: in comparison with the largest abundance of all kinds of provisions, to which those who possess them have no right of equity; or which are strictly speaking the property of others.

9. A man's heart deviseth his way; but the LORD directeth his steps.

A man's own contrivance may lay the account, or calculate in the exactest manner the track or line of life he is to proceed in: but the stability and firmness of his progress must be the result of a kind providence and a virtuous obedience.

10. A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

By his impartiality, sagacity, and intelligence, there is a discovery of secrets like divination in the sentences pronounced by the lips of the king: his mouth doth not prevaricate

SECT. 19. varicate against the strictest laws of equity in administering judgment; nor doth he under a shew and pretence of doing justice deal unfaithfully and wrongfully.

Proverbs
xvi. 10.

11. The weighing of things with an exact beam or steel-yard, and the balances or scales for right and just actions are a kind of appeal for judgment to the LORD: all the weights or stones in the bag are of his appointment for measures of right, and the observance of rules of equal fair dealing.

12. It is the farthest from crowned heads and what they entirely abominate, to design or perform any thing that contradicts the laws of everlasting righteousness: for their inviolable observance is the only firm support that royal seats can securely rely on.

13. Those ministers farther, who give counsel according to truth and justice are peculiarly acceptable to potentates; and those magistrates their favourites, who form their decisions in all courts of judicature, by the unchanging rules of eternal equity.

14. Again, whoever shall incur it, the high displeasure of offended majesty is truly terrible: and inevitable death may be expected from it if not appeased; the same as from messengers dispatched to bring forth condemned criminals to immediate execution: but a sapient discreet person will expiate divert or qualify it.

15. Under the favourable aspect of a wife and good governor, there is life

11. A just weight and balance are the LORDS: all the weights of the bag are his work.

12. It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

13. Righteous lips are the delight of kings; and they love him that speaketh right.

14. The wrath of a king is as messengers of death, but a wise man will pacify it.

15. In the light of the king's countenance

tenance *is* life; and his favour *is* a cloud of the latter rain.

life and happiness: and his peculiar regard, like the cloud which pours down the harvest rain, is shewed in promoting to the highest honours and emoluments.

SECT. 19.
Proverbs
xvi. 15.

16. How much better *is it* to get wisdom than gold? and to get understanding, rather to be chosen than silver.

But to acquire religious wisdom! 16
O how interesting and important! what fatness, plenty, riches are in it compared with gold! and to possess a discerning judgment or true discretion, what merit and excellence, beyond all silver!

17. The high way of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

The habitual settled course of 17
the upright is aimed to avoid all moral evil; temptation and known transgression: he who carefully chooses his way so as in these respects to guard against mistaking or stumbling, to all purposes watches his life and saveth his immortal soul.

18. Pride goeth before destruction: and an haughty spirit before a fall.

Presumption and self-sufficiency 18
so blind men, that they are ordinarily the fore-runners of some folly or calamity, which as waves a vessel against a rock shall dash and break them: and the utmost degree of swelling arrogance a certain token of approaching total ruin.

19. Better *is it* to be of an humble spirit with the lowly, than to divide the spoil with the proud.

More propitious to their interest 19
and conducive to their happiness, would it be for men to calm their spirits into a resemblance of them, who by their own reflections or a series of adverse events, have been disciplined into the most submissive meekness and perfect resignation; than to share with the successful plunderer or tyrannical oppressor in his richest booty.

20. He that handleth a matter wisely, shall find good: and whose trusteth in the Lord, happy *is* he.

He who is well instructed in the 20
divine laws, and regular in his conformity to them, shall obtain the greatest plenty of the noblest good:

SECT. 19. nothing happens to him that does
 not some way turn out to his ad-
 vantage: and whoever in well-
 doing reposes an absolute confi-
 dence in the Ever-living God, O
 how excellent his happiness, how
 compleat his blessedness.

Proverbs
 xvi. 20.

21 Not the sound and pomp of words, but the strength and solidity of sense and religious sapience, shall render a man esteemed for his abilities to teach others: and eloquent undisguised truth flowing freely from his lips, shall adorn the doctrine with the brightest ornaments, give it the greatest efficacy.

22 Maturity of understanding, or the perfection of morality is a source and spring of life and happiness to them who are worthy of it; or enabled and truly disposed with pure and good hearts, to receive or attain it: but the sharpest discipline of the stupid and foolish only serves to increase their stupidity or to harden them in folly.

23 The heart and mind, which are replete with substantial solid wisdom, will give full growth or complete excellence to the discourse; and enrich or adorn the doctrine with the highest colourings, the most finished beauties.

24 Words which at once rationally improve and highly entertain, are like the purest honey; deliciously sweet to the soul, and medicinal greatly salutary to the whole constitution of body and mind.

25 There is a way which mightily deceiveth a man, and to his present view seemeth right and plain for his

21. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22. Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23. The heart of the wise teacheth his mouth, and addeth learning to his lips.

24. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

25. There is a way that seemeth right unto a man, but

but the end thereof
are the ways of death.

26. He that laboureth, laboureth for himself: for his mouth craveth it of him.

27. An ungodly man diggeth up evil: and in his lips there is as a burning fire.

28. A froward man soweth strife, and a whisperer separateth chief friends.

29. A violent man enticeth his neighbour, and leadeth him into the way that is not good.

30. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass.

31. The hoary head is a crown of glory, if it be found in the way of righteousness.

his interest and welfare: but in its after state or future issue, it is found to be an evil and pernicious one. **SECT. 19.** **Proverbs**

He that laboureth in the most restless slavish and fatiguing employ, does it for himself: indeed, his own mouth hath laid this burden or load upon him. **xvi. 25, 26.**

He deserves the name of an impious profligate, who as digging a pit, forms schemes of mischief, or contrives to circumvent ensnare and destroy: and whatever he says for this purpose, ought to be marked with the strongest impressions of a lasting infamy. **27**

The man plainly subverts religion and overthrows every thing of social virtue, who is delighted to foment jealousies and raise contentions; and he whose own heart being exulcerated with discontent, envy, or malevolence, communicateth the dire infection of ill will, so as to separate those who are most familiarly acquainted, or united in the strongest bonds. **28**

He is a most wicked and cruel seducer, who with flattering speeches beguileth his neighbour or acquaintance; and influences him to pursue courses which are contradictory to virtue and probity. **29**

This ungodly compleat dissembler closeth fast his eyes most subtly to contrive how to subvert and destroy others: he biteth his lips for eagerness to accomplish it. **30**

As a most rich and splendid crown shews distinction commands homage; so respectable and truly venerable are the hoary hairs of men advanced in years and experience; **31**
the

SECT. 19. the natural effect and noble recompence of virtue and piety.

Proverbs The greatest excellence arises from self-government, and his merit is superior, whose passions cannot be provoked so as to transport him, than that of the mighty warrior; even his, who has the perfect command of his spirit and temper, than that of the most successful and triumphant hero; who hath laid under contribution a country or subdued the strongest city.

33 The determination, of a lot cast into the lap, is seemingly casual or fortuitous: yet whatever depends on it in point of decision, is understood to be of the LORD, and his own final judgment in the matter.

32. He that is slow to anger, is better than the mighty: and he that ruleth his spirit; than he that taketh a city.

33. The lot is cast into the lap: but the whole disposing thereof is of the LORD.

C H A P. XVII.

S E C T. XX.

Desirableness of tranquillity. Excellence of discretion. The Lord the discernor of hearts. Wicked and designing men the patrons of false and deceitful ones. Contempt thrown on the poor, insolence to the Almighty. Numerous descendants a peculiar honour. Upon, the propriety of discourse. Presents. Oblivion of offences. Reproofs. Detraction. Ingratitude. Contention. Partiality. Indolence. Friendship. Suretiship, and silence.

C H A P. xvii. I.

C H A P. xvii. I.

SECT. 20. **T**HERE is more virtue and pleasure in a piece of dry bread, accompanied with sweet

Proverbs xvii. 1.

BETTER is a * dry morsel and quietness therewith, than

tran-

* By dry morsel, some understand a bit of dry bread, or such cakes as soldiers had in their camps called *buccellæ*, and hence the guards over the provisions *buccellarii*. Others buds of trees such as St John the baptist lived upon; *Mattb. iii. 4.* which by mistake our translators have transformed into locusts. Or that fruit which the *Italians* call *carobe*, and the

than an house full
of sacrifices *with*
strife.

2. A wise servant
shall have rule over
a son that causeth
shame: and shall
have part of the in-
heritance among the
brethren.

3. The fining pot
is for silver, and the
furnace for gold:
but the LORD trieth
the hearts.

4. y A wicked
doer giveth heed to
false lips: and a liar
giveth ear to a
naughty tongue.

tranquility and undisturbed quiet-
ness; than in an house full of victims
or the richest provisions embittered
with clamour and wrangling.

He that in a servile condition 2
shews a superiority of solid sense
and prudence, shall be esteemed
worthy to be vested with authority
over a profligate and extravagant
son, who disappoints his father's
hopes and in riotous courses wastes
his substance: and shall lay claim
in strict justice to his equal share
among the brethren, upon the di-
vision of the common inheritance
or father's substance.

Precious metals, silver and gold 3
are tried in the fire and refined to
the greatest purity: but it is more
important principles that the LORD
various ways proveth, even human
hearts to discover or produce their
virtue and goodness.

A seducer or religious trimmer, 4
who under the pretext of piety
committeth the vilest wickedness,
gilds the lips which utter iniquity,
or encourages and celebrates those
whose flattering tongues help to
carry on the delusion: and such
deceiver, who deals in the most
refined disguises attends to and
bestows the highest encomiums on
discourse, which is most licentious
or that sticks at nothing.

Who-

the French, careags, which is the same that the prodigal de-
sired to eat his fill of with the swine, St Luke xv. 16. and
should be rendered *Carob bean* being very common among
the prophets of old, and poor people, as *L Capellus* ob-
serves; whence the *Germans* style this fruit *Jeans Broot*, that
is *John's bread*.

y Vid. Schult. in Loc.

SECT. 20.
Proverbs
xvii. 1.

SECT. 20.

Proverbs

xvii. 5.

Whoever scoffeth or maketh grimaces at even the most deformed and ragged poor, throweth contempt on the common Lord and Creator of all men: and he who can rejoice in wretchedness or insult over it, is far from being innocent, neither shall he escape deserved punishment.

6 Children and parents mutually derive honour to one another: the most distant progeny who follow their virtuous examples are as a crown to the aged: and those who are to succeed in the duties of life, are placed in a more conspicuous point of view, by the character and excellence of their parents who went before them.

7 Discourse becometh not a stupid vicious person, which stretcheth in dignity beyond his brethren, or is above the ordinary style of men destitute of sense and virtue: neither do meer parade and flattering deceitful promises, men of eminent distinction; or character for true greatness and generosity.

8 As a precious stone of inestimable value, which shines which way soever it is turned; so is a bribe or present in the eyes of him who is mercenary: whatever affairs he shall have to manage, they will be performed with the utmost expertness and dexterity.

9 He that extenuates, passes by, and forgets an offence or indignity cultivates kindness and friendship: but he that repeateth an inadvertency, or aggravateth an injury, usually createth strangeness, and sometimes downright enmity, betwixt

5. Whoso mocketh the poor, reproacheth his maker: and he that is glad at calamities, shall not be unpunished.

6. Children's children are the crown of old men, and the glory of children are their fathers.

7. Excellent speech becometh not a fool: much less do lying lips a prince.

8. A gift is as a precious stone in the eyes of him that hath it: whither soever it turneth it prospereth.

9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

twixt those who before were most SECT. 20.
firmly united.

10. A reproof entereth more into a wise man, than an hundred stripes into a fool.

A single check or friendly sharp rebuke, will penetrate deeper to the conviction and reformation of a reflecting thinking man; than a hundred stripes in correcting one that is stupid and obstinate.

11. An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

The only aim of a pestilent factious person is the subversion of government and publick confusion: therefore a messenger that will with sudden violence throw all his affairs into the utmost disorder, shall be let loose upon or dispatched against him.

12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

There is not greater danger from being attacked by a bear, just bereaved of its young and in the utmost fury; than there is from a senseless wicked person, arrived to the utmost height of abandoned folly and immorality.

13. Whoso regardeth evil for good, evil shall not depart from his house.

The unworthy perverted man who in return for the greatest favours can commit injuries, or do harm: in one full tide injuries and violences shall flow upon his house and family; neither shall the least ever come back, or change its direction.

14. The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with.

Engaging in rancorous debates, may properly be represented by breaking open the banks which confine rivers, and thereby speedily producing a general inundation: desist therefore from opposition or contention before it gather strength and create animosity; indeed meddle not at all with it.

The

² *Schultens* interprets, *before it make bare the teeth*, i. e. exciteth anger, or appeareth in provoking language.

SECT. 20.
 Proverbs
 xvii. 15.

The officer of justice who in an unrighteous sentence acquitteth the guilty and wicked; as likewise he who condemneth the innocent and upright; in both instances contradicteth all rules of equity, consequently highly provoketh a most equal and impartial Deity.

16 Though affluence and riches might be extremely beneficial for the acquisition of wisdom in the possession of a prudent thinking man; yet to what purpose are they lodged in the hands of a silly wicked one, who has no thought or sense to make this most proper use of them?

17 The difference betwixt an inconstant false, and a faithful steady friend is, that the latter is always invariably the same: and in adversity as a brother, produces the noblest testimonies of a disinterested affection and most generous entire regard.

18 Any man appears greatly inconsiderate who hastily striketh hands with another's creditor; and before his face when he himself ought to do it; secureth the payment of a more distant friend's debts to the prejudice of them who are nearer.

19 He must be excessively fond of offences and a wicked contumacy in them, who loveth contention: and he who arrogantly exalteth himself, and treateth all others with contempt and insult, opens a door

to

15. He that justifieth the wicked, and he that condemneth the just; even they both *are* abomination to the LORD.

16. Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17. A friend loveth at all times, and a brother is born for adversity.

18. A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19. He loveth transgression that loveth strife: and he that ^a exalteth his gate seeketh destruction.

^a *Exalteth his gate*, i. e. *openeth*, exposeth *his door*, the door of his mouth in proud disdainful haughty language.

to errors that will end in his destruction. SECT. 20.

20. He that hath a froward heart findeth no good, and he that hath a perverse tongue, falleth into mischief.

He that hath an inconstant designing or double heart, shall meet with no solid good or settled lasting happiness: and he whose tongue turns and changes one thing for another, as may best serve some mean ends, as stumbling into a pit, shall in due time fall into mischief and ruin. Proverbs xvii. 19, 20.

21. He that begetteth a fool, doeth it to his sorrow: and the father of a fool hath no joy.

He who hath begotten a son, that contrary to all his sober advice, acts after an abandoned stupid manner, has a peculiar occasion of pain and grief: and his father, who like a sapless shoot or withered leaf is destitute of all virtue and wisdom, can have little ground of joy in him.

22. A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

A pleased and chearful heart diffuses abundantly its gaiety over the whole shining aspect, complexion and constitution: whereas a spirit that as deeply wounded is most grievously afflicted; soon stamps the marks of its misery on the whole bodily frame, and createth a dryness or barrenness in the bones like that of the hardest flinty rock.

23. A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

He must be an unjust wicked man, who will either receive or give bribes presents or gratuities, though with all possible secrecy, in order to obstruct the course of justice; or prevent the laws of impartial equal judgment from taking place.

24. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

The sedate looks or modest grave manner of an intelligent prudent man, indicate his solid wisdom or sincere virtue: but the wandering eyes, or unsettled roving aspect of a thought-

SECT. 20. thoughtless silly one, declare his
levity and irregularity of appetites
Proverbs and affections.

xvii. 24. Instead of the highest pleasure
25 from the returns of duty in an obedient off-spring, a thoughtless vicious son produces sorrow to his father; and an extremity of anguish to her who cannot but esteem it a calamity to have been delivered of him.

26 It is not moreover reasonable for courts of judicature to inflict the least penalty upon the just and good: it is indeed to violate and persecute men of an ingenuous spirit, princely virtue and the noblest worth, for that which ought to be their defence being perfectly right and equal.

27 He shews a proper discernment who regulates his discourse according to the laws of duty and virtue: and the man certainly excels in prudence, who with a genuine spirit of sedateness, modesty, and gravity produces only that which is important, and valuable as the polished gems.

28 Not only wisdom appeareth to the greatest advantage under proper reserves and limitations, but even a grossly foolish person when he holdeth his peace, will be esteemed so far wise that he does not expose his folly: he that keepeth his lips close shut, to be endued with some degree of judgment and discretion.

25. A foolish son is a grief to his father, and bitterness to her that bare him.

26. Also to punish the just is not good, nor to strike princes for equity.

27. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.

28. Even a fool when he holdeth his peace is counted wise: and he that shutteth his lips, is esteemed a man of understanding.

C H A P. XVIII.

S E C T. XXI.

Upon opinionativeness: folly and wickedness: wisdom: partiality: contention: rancour: remissness: security in a religious confidence: richness: pride: precipitancy: conscious integrity or guilt: contests. The effects of talkativeness. Happiness of a suitable choice in marriage: intreaties of the poor: ruggedness of the rich: danger of keeping over-much company: a stedfast friend inestimably valuable.

C H A P. XVIII. 1.

C H A P. XVIII. 1.

THROUGH desire a man having separated himself; seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3. When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4. The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

HE that from an high conceit SECT. 21. of his own extraordinary abilities separateth himself from his neighbours, according to his own Proverbs xviii. 1. irregular fancy debateth upon all the most abstruse points of intellectual enquiry; and greatly perplexeth or angrily and obstinately opposeth all solid wisdom.

A senseless dull person hath no 2 relish for, can take no rational pleasure in the noblest employ of forming his mind to distinguish and judge: all his satisfaction arises from shewing the emptiness, pride, and intractableness of his own heart.

When an ungoverned bad man 3 is admitted into familiar acquaintance, disgrace accompanies him: and with the notoriously evil and wicked ignominy to those who associate with or entertain him.

As the stagnated waters of a 4 deep pit, whose springs or supplies are hidden and impenetrable; so obscure and inexplicable are his expressions whose designs are crafty and malignant: as streams of the clearest and purest element, are that light of truth and plainness of

SECT. 21. benevolence, which proceed from
 the noblest fountain of moral
 Proverbs science or solid wisdom.

xviii. 4.

It is not fitting or reasonable,
 but most preposterous and criminal,
 to shew partiality of judgment and
 favour the wicked; under pretext
 of the law wresting it, in order to
 pronounce a sentence against him,
 who hath justice on his side.

A thoughtless foolish man by his
 intemperate speeches throws him-
 self into the midst of the fire of con-
 tention: and his own words, as it
 were for an uncommon merit,
 loudly demand the sharpest rebukes
 or even painful scourges.

As to a fool's mouth, it alto-
 gether disables him from defending
 himself or conflicting with the
 very weakest enemy; and his lips
 so entangle and distress him that it
 is impossible for him to be extri-
 cated.

The pernicious calumnies a per-
 son uttereth whose mind is full of
 rancour and malignity, so fond is
 the world of censure, like the sweet-
 est morsels are most greedily de-
 voured: and as if they were oracles

allow-

5. It is not good
 to accept the person
 of the wicked, to
 overthrow the righ-
 teous in judgment.

6. A fool's lips
 enter into conten-
 tion, and his mouth
 calleth for strokes.

7. A fool's mouth
 is his destruction,
 and his lips are the
 snare of his soul.

8. The words of a
 tale-bearer are as
 wounds, and they
 go down into the in-
 nermost parts of the
 belly.

^b Tale-bearer, from the radix רגז to be rancid, rank or
 rusty as bad butter or bacon, applied to a mind rankled or
 exulcerated with all unnatural evil passions. Thus *Psal.*
cvi. 25. is rendered, they were rancid, or infested with
 rancorous poison in their tents.

^c Wounds, כמתלהמו from הלה to smite or strike as
 with a hammer. Metaphorically, to beat or wound with
 wine; as in latin, *saucius vino*, caput ictum baccho, *Isa.*
xvi. 8. *xxviii.* 1. *Prov.* *xxiii.* 35.

Schultens renders, tanquam avidè inglutita, jucunde, in-
 fluunt; ac suavi titillatione descendunt in ventrem, ejusque
 intimos recessus perlabuntur atque commulcent.

allowed to sink deep into the in-
most recesses of the heart; and to
make such lasting impressions as
are scarce ever after erased.

SECT. I.
Proverbs
xviii. 8.

9. He also that is
slothful in his work
is brother to him
that is a great waster.

Again, a loiterer in business, or
one who is slothful as to labour, is
near a kin to him, and cannot rea-
sonably expect better effects from
his sluggish indolence, than a most
profligate spendthrift can from his
profuse extravagance.

10. The name of
the LORD is a strong
tower: the righteous
runneth into it, and
is safe.

The perfections and providence
of the Ever-blessed GOD, for an
asylum are as impregnable fortrefs:
thither in all danger the pious and
righteous hath immediate recourse,
and finds himself as secure as if
exalted to the inaccessible eminence
of the most towering hills.

11. The rich man's
wealth is his strong
city, and as an high
wall in his own con-
ceit.

The vain and opulent lays his
account of safety as in the strongest
citadel, from his power and riches:
and fondly imagines that thereby
he shall be as effectually defended
as if he was invironed with the
highest walls.

12. Before destruc-
tion the heart of
man is haughty, and
before honour is hu-
mility.

Previous to calamitous deso-
lating scenes, as blind to futurity and
the fluctuating state of all human
affairs, the weak mind of giddy
man is observed to be uncommonly
elated and arrogant: and ante-
cedent to some unexpected promo-
tion or exaltation is remarked a
peculiar lowliness and meekness.

13. He that an-
swereth a matter be-
fore he heareth it,
it is folly and shame
unto him.

He that in ordinary conver-
sation replies, much more in im-
portant cases determine, before he
hath heard the whole of what is to
be offered; his precipitancy will be
justly reckoned an instance of folly,
and to render him deserving of
neglect and ignominy.

SECT. 21.

Proverbs

xviii. 14.

A man's virtue and spirit will support him under bodily afflictions, but the mind or spirit itself, penetrated with grief, and still more, corroded with guilt is quite intolerable: who can endure, or what can relieve it?

15 A considerate thinking man employs his talents, to possess himself of solid knowledge or a just discernment: and the ear of the wise and virtuous, is ever open and ready to convey fresh materials of the noblest instruction.

16 A man's liberal gratuities or large presents, in most places of this mercenary world, will procure him certain admission: and readily introduce him to the knowledge and favour of the most illustrious personages.

17 He who gives the first state of his own case, by the management of circumstances commonly makes it appear equal and plausible: but his antagonist enters more minutely into particulars, giving a clear and full account both of what he has reported and what may be advanced on the opposite side.

18 The lot is ordinarily appealed to and mutually acquiesced in, as the final decision of the most perplexed and tedious debates: as laying contention to sleep: even determining what of right belongs to each of those mighty and peremptory disputants, who would otherwise never yield to one another.

19 Contests amongst intimate acquaintance or near relations, are commonly carried on with the utmost animosity and obstinacy: a brother

14. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15. The heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge.

16. A man's gift maketh room for him, and bringeth him before great men.

17. He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him.

18. The lot causeth contentions to cease, and parteth between the mighty.

19. A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

brother, who apprehends he has a SECT. 21.
right to resent, is more apt to stand Proverbs,
it out against all terms of recon- xviii. 19.
ciliation, than the strongest city
against besiegers: and his quarrels
long remain like the bars of a
castle, which is not usually surren-
dered till all the out-works are
taken.

20. A man's belly
shall be satisfied with
the fruit of his
mouth; and with
the increase of his
lips shall he be filled.

The prudence and candour of a 20
man's expressions, will recommend
him to an affluent acquaintance,
and participation in their enter-
tainments: and with the produce
of his lips that is generally accept-
able, shall he be provided with
more than a sufficiency.

21. Death and life
are in the power of
the tongue, and they
that love it, shall eat
the fruit thereof.

Death and life, happiness and 21
misery are actually placed in the
power of the tongue; and in exact
proportion as every man is best
pleased to hear, of a wise and vir-
tuous or a vicious and foolish one,
shall he reap the fruit of a most
lasting bliss or ruin.

22. Whofo^d findeth
a wife, findeth a
good thing, and ob-
taineth favour of the
LORD.

He who findeth all he wanted 22
in a wife, or meets with a prudent
and compleatly virtuous one, in a
variety of supplies experiences that
he has found and possesseth one of
the most valuable of blessings; and
hath obtained a peculiar favour of
the Almighty Being.

23. The poor
useth intreaties, but
the rich answereth
roughly.

In soliciting undeserved kind- 23
ness, the necessitous and distressed
with the trembling accents of a
most submissive humble voice im-
plores

Y 3

^d Findeth מצא signifieth, to find emphatically, in sufficiency.
all he wanted, or all that can be found, so that the sense is
perfect without the epithet good: which the learned Dr Ken-
nicot would here unnecessarily supply, by authority of the
Greek, Syriac, Arabic, and Vulgate. Dissert. Vol. II. p. 192.

SECT. 21. *plores or beseeches: whereas the*
opulent and independent answers
 Proverbs *in stern harsh language.*

xviii. 23.

24. The hospitable friendly man
 24 who hath a large acquaintance and
 his house continually crouded, if
 his fortune be not immense, must
 in course soon ruin himself: but
 there is a particular select friend
 whom he can never be too choice
 of, who will adhere to him in af-
 fection and fidelity above the ge-
 nerality of the nearest relatives.

24. A man *that*
hath friends must
 shew himself friend-
 ly, and there is a
 friend *that* sticketh
 closer than a brother.

CHAP. XIX.

SECT. XXII.

Exertions of strength or speed to be under regulations.
Man's instability and misery the result of his own
foolishness and impiety. Effects of riches or poverty.
Charities a kind of loans to the Almighty. A rising
generation promising, in proportion to their early disci-
pline. Punishment in readiness for profane scoffers.

CHAP. XIX. I.

CHAP. XIX. I.

SECT. 22.

Proverbs
 xix. 1.

MORE respectable and truly
 honourable is the obscurest
 person in the lowest condition, who
 proceeds in one plain course of reg-
 ular steady virtue, than he who
 deals doubly; winds about this way
 or that in his discourse and be-
 haviour as may be most subservient
 to his selfish bad ends; and at the
 same time swims in plenty; or has
 every thing that can administer to
 luxury folly and effeminacy.

BETTER is the poor
 that walketh in
 his integrity, than
 he that is perverse
 in his ^e lips, and is
 a fool.

A grow-

^e *Lips*, Dr Kennicot has observed agreeable to an ancient
Heb. MS. and to preserve the antithesis, that שפתיו his *lips*
 should be read דרכיו *his ways*, כסיל *fool* עשיר *rich*.
Differt. p. 509. Vol. II. p. 287.

2. [†] Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet, sinneth.

A growing speed of motion, or unrelaxed vigour of application, without any regard to the breath or natural strength, is not fitting; not the way to succeed, nor truly upon the whole for man's interest: and he that is over hasty in his steps, or most precipitate in his measures, is in the greatest danger of stumbling, losing his way or missing his mark of happiness.

SECT. 22.
Proverbs
xix. 2.

3. The foolishness of man perverteth his way; and his heart fretteth against the LORD.

A man's own unadvisedness corruption or carnality hurry him on in the flattering and slippery paths of vice and ruin; and at the same time his heart rebelleth, and as if poisoned swelleth till it break with impious reflections against the Almighty: as if he was worse used than others, when the reasonable laws of a most equal providence take place; and it appears plainly impossible for him to stand his ground upon so unstable and loose a foundation.

4. Wealth maketh many friends; but the poor is separated from his neighbour.

Plenty of all conveniencies, or the largest tides of riches constantly flowing in, usually fill the owner's habitation with crowded assemblies of professed friends: but the reduced and greatly impoverished eats a solitary morsel; is even deserted by the mercenary man who was lately most intimate with him.

5. A false witness shall not be unpunished, and he *that* speaketh lies, shall not escape.

Due punishments are in store for him, who bears testimony to known untruths: neither shall he by any means escape who audaciously avers barefaced falsehoods.

Y 4

The

[†] וַיִּשְׁכַּח *Schult.* interprets as a substantive from the radix וָכַח *addidit, multus, copiosus fuit:* or as *Goliis* from the Arabic, *multus ewasit, abundavit aqua in puteo.*

SECT. 22.

Proverbs
xix. 6.

The greatest numbers will pay homage to and insinuate themselves into the favour of men of liberal princely spirits: and almost all men are devoted to his service and interest, who maketh generous returns, or bountiful rich presents.

7 All that are any way connected with, or related to the impoverished and indigent, with the change in his circumstances, commonly shew coolness and indifference to him: how much more do his dependents and table friends retreat to the greatest distance? he is instant and pressing in his talk and multiplied words, but they are all wind, vanity, and nothing.

8 He who possesseth himself of wisdom, or truly enjoyeth as his prerogative his powers of reason, shews a proper regard to the dignity of his own nature: he who most strictly observes the laws of prudence, shall obtain what he wishes for, whatever is most eligible and desirable.

9 He who asserts the truth of meer fictions, shall not be innocent nor exempt from deserved punishment: and he that impudently maintains downright falsehoods, shall be utterly lost and ruined, as to his character and happiness.

10 An affluence of all pleasures and delicacies is not suitable for, rather intolerable in the effeminate stupid rich: how much more shocking is it for one whom nature and education plainly designed for the lowest servitude; with the utmost insolence to trample on and lord it over, persons of the first rank and character.

Man

6. Many will intrate the favour of the prince, and every man is a friend to him that giveth gifts.

7. All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with words*, yet they are wanting to him.

8. He that getteth wisdom, loveth his own soul: he that keepeth understanding, shall find good.

9. A false witness shall not be unpunished, and *he that speaketh lies* shall perish.

10. Delight is not seemly for a fool: much less for a servant to have rule over princes.

11. The discretion of a man deferreth his anger, and *it is his glory to pass over a transgression.*

Man no sooner arrives to a maturity of solid sense and prudence, than it appears in the regulation of his passions; particularly, in his prolonging time before his anger is suffered to rise: and his noblest improvement shines forth most illustriously, in behaving as if he had not observed a transgression, and entirely forgiving it.

SECT. 22.
Proverbs
xix. 11.

12. The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

The burning indignation of offended majesty is most terrible, and truly resembles the growling rage of an hungry lion in rending his prey: and his gracious regard has an influence on to increase men's happiness, like the descending dew to refresh the new-mowed grass.

13. A foolish son *is* the calamity of his father; and the contentions of a wife *are* a continual dropping.

A stupid wicked and incorrigible son, is such an exquisite and intolerable heavy and sinking grief, as at last frequently overwhelms the mind of his father; and the continual wranglings of a brawling contentious wife, are as difficult to bear, as to stand in rainy weather under the incessant droppings of the eaves of houses.

14. House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord.

An agreeable habitation with a sufficiency of wealth, are the inheritance, which at an appointed time fathers are solicitous to put their children in possession of: but it may be esteemed a kind of heavenly heritage, and most gracious allotment of divine providence, to be joined in marriage to a woman that excels in prudence, and is compleatly virtuous.

15. Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

Sloth and indolence bring upon him who is given up to them, a kind of death-like sleep or fatal lethargy; that he takes no care of any

SECT. 22. any thing; and a remiss and negligent person who deceiveth himself, Proverbs shall be destitute of the necessities of life.

16 He who is observant and guarded so as uniformly to act as is enjoined by the highest authority, secures his own life and soul from the greatest danger: but he who rendereth his course of life contemptible, by neglecting all just rules, shall be punished with death for it.

17 He who sheweth favour and compassion to the poor, who can never requite him, in some sense conferreth an obligation and may expect repayment of the Almighty; and he may be perfectly secure that the good which he hath done them, shall in full measure without the least deficiency, be restored to him.

18 By all reasonable expedients restrain your son from doing wrong, or reduce him to duty and obedience, whilst there is the solidest grounds to expect the efficacy of such methods; and do not through an excessive indulgence bring yourself under the sad necessity of desiring the magistrate to execute upon him the law against rebellious incorrigible children.

19 A man who is prone to indulge his wrathful passions, in some sense may

16. He that keepeth the commandment, keepeth his own soul: but he that despiseth his ways, shall die.

17. He that hath pity upon the poor, lendeth unto the LORD; and that which he hath given will he pay him again.

18. & Chasten thy son while there is hope, and let not thy soul spare for his crying.

19. A man of great wrath shall suffer

& Some interpret this passage as a caution against overmuch rigour and transports of anger, with cruelty; which being dangerous in such cases ought most carefully to be avoided. And render, *but suffer not thyself to be transported to cause him to dye.* Thus the *Vulg. Chald. Paraph. Pagnin. Yatab. &c.*

נֶרֶס is not elsewhere to be met with in the sacred pages, hence the *Masoretic* reading would substitute נֶרֶס in its room in the *Arabic*, as *Schultens* notes it signifies a *stone*, or *hard*, and

suffer punishment: for if thou deliver him, yet thou must do it again.

may be said to carry punishments and miseries constantly about him, for if you rescue him from danger, you will have again and again to repeat it. SECT. 22. Proverbs xix. 19.

20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

'Tis of the utmost consequence, for you to attend diligently to advice, and to receive with pleasure as a gift, truly to congratulate and acquiesce in, whatever tends to correct your errors; that you may become wise and religious in your following days, or against your future state.

21. *There are many devices in a man's heart, nevertheless the counsel of the LORD, that shall stand.*

There are many close reasonings, or well-concerted schemes in the mind of man; which if they be contrary to the divine scheme of wisdom and providence, shall all come to nothing: for the grand designs of the Almighty and Eternal Beings shall stand firm so as to be infallibly accomplished.

22. The desire of a man is his kindness: and a poor man is better than a liar.

That which is principally looked at, valued and celebrated in a man, is his beneficence, liberality, or generosity; but the tattered poor is in the general opinion preferable, to him who deceives their hopes, whose stock proves deficient, or who boasts of his riches yet has nothing to bestow on them.

23. The fear of the LORD tendeth to life, and he that hath it shall abide satisfied: he shall not be visited with evil.

The religious reverence and obedience of the self-existent Being is certainly life and happiness; but he who is full of himself and lulled asleep in carnal security, evil and misery are not far from him.

An

and rough place, stony ground; and an hand as full of stones as it can hold: thus it might be rendered, a man who will throw stones of anger.

SECT. 22.

Proverbs

xix. 24-

An inactive sluggish man, having in readiness the greatest plenty of delicacies, hideth his hand in the plate on which they lie; and will not even take pains to bring it back again to his mouth.

25. Correct with severity a scornful sneering offender; and the ridiculous silly man will, by that rough but proper usage, be led to practise more prudence: but reason with, admonish and convince an intelligent reflecting one, and he will judge of the difference of things; and distinguish in his future conduct as the true discernment of reason and conscience shall guide him.

26. A disorderly abandoned son, who is notoriously guilty of the most scandalous excesses, as a destroyer or robber spoileth his father; and causeth his mother, as she would fly from imminent danger, to shun the sight of him.

27. My son, forbear giving the least attention to that doctrine of vanities, which instead of reforming blindeth and leadeth into error and wickedness: causeth to wander from the dictates of conscience and true knowledge.

28. A corrupt and profligate witness illudes, and throws the utmost contempt on all the laws of equal and impartial judgment; and his mouth who makes no difference betwixt true and false, right and wrong, as swallowed up in the deepest gulph, immerses him in the grossest crimes and perfidies and the heaviest remediless destruction.

24. A slothful man hideth his hand in his bosom; and will not so much as bring it to his mouth again.

25. Smite a scorner, and the simple will beware; and reprove one that hath understanding and he will understand knowledge.

26. He that wasteth his father, and cha-
seth away his mother, is a son that causeth shame, and bringeth reproach.

27. Cease my son, to hear the instruction that causeth to err from the words of knowledge.

28. An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

29. Judgments are prepared for scorners, and stripes for the back of fools.

Punishments stand in the highest situation of calamity, or the most grievous ones are in perfect readiness for distorted mocking sinners; and stripes which will bitterly pain and deeply wound it, for the back of the stupid hardened and impenitent.

SECT. 22.
Proverbs
xix. 29.

CHAP. XX.

SECT. XXIII.

Danger and folly, of intemperate drinking: of offending the higher powers: of contention, and of indolence. The closest reservedness penetrable by the discerning. Ostentation common, fidelity scarce. The happiness of integrity. Thrones of judgment tests of wickedness. Few duly concerned about innocence, justice, sincerity, and the divine inspection. Present pleasure of deceit how followed. Upon unanimity. Babbling. Contempt of parents. Retaliation. False weights. Vows. Royal virtues the safety of royal personages. Subject of praise in youth and in old age. Necessity of sufferings for sinners.

CHAP. XX. I.

CHAP. XX. I.

Wine is a mocker, a strong drink is raging; and who-

THE intemperate use of wine renders man a profane mocker, and of strong wine which intoxicates

SECT. 23.
Proverbs
xx. 1.

i *Strong drink*, some think the ancient οἶνον οὐνισθον referred to. The drink originally used by the *Hebrews* was water drawn out of wells, or rivers into which they sometimes squeezed the juice of citrons and pomegranates; with it they often mixed honey; they had a sort of strong drink of which the principal ingredients were honey, dates, barley and wheat: but their chief liquor was wine, called in scripture the blood of the grape, because the red was in greatest abundance. They frequently mixed water with it for the sake of sobriety, and sometimes, to make it more palatable they infused spices into it. They preserved their wine in skins and bottles, and they usually drank it in a triental cup, that contained about half an *English* pint. When the weather was exceeding hot, they used to cool their wine with snow from mount *Libanus*. *Lew. Heb. Antiq.* Vol. III. p. 221.

SECT. 23.

Proverbs
xx. 1.

cates the brain, like the waves of the sea tumultuous and clamorous; and every one who in this instance habitually goes astray or is over-
seen, will have no relish for virtue, nor in any respect act soberly and wisely.

whosoever is deceived thereby is not wise.

2 The formidable power or violent displeasure of earthly majesty may properly be represented by the devouring rage of an hungry lion: he who transgresses the laws of his country and so offends his sovereign, does it at the peril of his life, or will prove guilty of death:

2. The fear of a king *is* as the roaring of a lion: *whose* provoketh him to anger, sinneth against his own soul.

3 It is a man's excellence and real dignity timely to desist from frivolous wrangling debates: but every one who is rash and unadvised corrupt and vicious will be making bare the teeth, or blowing up the coals of contention.

3. *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggish indolent man will not plow, so long as there remain with him any fruits of harvest; or he will take no care nor follow any labour whilst he enjoys plenty: consequently he shall ask favours, when others are able to bestow them; and when they are rejoicing in the richest plenty of autumn be destitute of every thing.

4. The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and have nothing.

5 Purposes and deliberations in a man's heart, are so industriously concealed from the view of others, as to be no more visible than the bottom of the deepest waters; but a discerning prudent man, with his discourse as with buckets let down, will draw them out.


5. Counsel in the heart of man *is like* deep water, but a man of understanding will draw it out.

6 As far as is in their power, most men, each with an exalted voice will proclaim the excellence of his

6. Most men will proclaim every one his own goodness: but

own

but a faithful man
who can find.

own character and virtue; but who SECT. 23.
can find one that will stand all tests 
for the certainty of an inflexible Proverbs
fidelity and probity. xx. 6.

7. A just *man*
walketh in his integrity: his children
are blessed after him.

His life and actions manifest him 7
who is a strictly upright person,
and are universally conformable to
the laws of equity and integrity:
O how happy and blessed shall he
be! and not only he himself, but
even his latest posterity here
and hereafter who follow such
rules!

8. A king that
sitteth in the throne
of judgment, scat-
tereth away all evil
with his eyes.

It is the glorious province of a 8
monarch, seated on his throne of
judgment, to have laws enacted
and see them executed, which shall
so disperse that they can never form
schemes in concert, even as chaff
before the wind, all the authors and
abettors of injury and violence ma-
lignity and mischief.

9. Who can say,
I have made my
heart clean, I am
pure from my sin.

Who can without an unpardon- 9
able presumption declare—I have
sincerely endeavoured to practise
virtue, truly rendered my mind
and morals clear as crystal, unspot-
ted as the fairest glass: as to any
error sin or guilt, I am purged and
refined to a degree of purity bright-
ness and splendour like unmixed
metals or polished gems.

10. Divers weights,
and divers measures,
both of them *are*
alike abomination
to the Lord,

Different weights, one stone for 10
weighing money in paying, another
in receiving; or different measures,
one epha to buy another to sell
withal, whereby those, with whom
men traffick are designedly imposed
upon and directly injured, are alto-
gether alike abominable in the eyes
of a most just God.

Even

SECT. 23.

Proverbs

xx. 11.

Even a young person in his performances acts the part of a crafty dissembler; as if his work was truly clear and perfectly equal, when he knows it to be much otherwise.

12 Whatever appertaineth to the ear and its uses, and to the eye and its seeing effectually, or answering all the good purposes of seeing or understanding; the maker of all things hath contrived and fashioned both of them, the one by the other.

13 Beware of indulging yourself in a kind of deep sleep and drowsy inactivity; lest during your lifetime, your substance be turned over into the possession of your heir; clear away the mists from before your eyes, and take proper strong prospects of things; whence you will see the necessity of industry, in earnest set about it, and thereby be supplied with plenty of all necessities.

14 It is good for nothing, it is naughty and bad, saith the possessor; but when it happens to lapse into other hands then at last he extols it as a splendid and inestimable advantage.

15 The essentials of earthly happiness, as men commonly esteem them, since they can procure most other things, are gold and heaps of jewels: but they are greatly exceeded in value, by indeed the most weighty and precious of all instruments or ornaments, viz. lips which express religious wisdom.

11. * Even a child is known by his doings, whether his work be pure, and whether it be right.

12. The hearing ear, and the seeing eye, the Lord hath made even both of them.

13. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14. It is naught, it is naught, saith the * buyer: but when he is gone his way, then he boasteth.

15. There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

There

* *Even a child, &c.* some render, *market*, *distinguisheth himself*, by his doings. Vid. *Schult.* in Loc.

* *Buyer*, the radix rather signifies the *possessor*.

16. Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

There is no injustice, hardly any severity to one who is so inconsiderate, though you take his garment which he should go abroad or sleep in, as pledge for any loan he requests, since he hath engaged to supply the deficiencies of one who is a stranger to him: and if on account of his foreignness, or being devoted to the whole tribe of strange people, you destroy his pledges.

17. Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with gravel.

That bread, or those secular goods which are the effects of a man's fraudulent dishonest arts and practices, may for the present give him pleasure; but his after reflections and their final consequences, shall be as disagreeable to his mind, as it is to his mouth to have it filled with coarse sand, or fretted and galled with little round pebble stones.

18 Every purpose is established by counsel: and with good advice make war.

Deliberations and resolutions are commonly settled and confirmed, by the joint concurrence of numerous opinions in close counsel: and in the important and hazardous affair of war, their union cannot be too strong nor the cost too well counted.

19. He that goeth about as a tale-bearer, revealeth secrets: therefore meddle not with him that flattereth with his lips.

He who industriously seeketh for and picketh up stories true or false, and retails them to the disadvantage of others, may properly be said to walk about revealing secrets of persons and families: therefore pretend not to have any intercourse or communion with him, that is loose and vague in his talk, or that would lead you into error by the flattery of his lips.

23. Whoso curseth his father or his mother,

He who by contemptuous language rendereth his father or his mother vile and despicable, his lamp

SECT. 22.
 Proverbs
 xx. 20.

shall be put out in the utmost blackness of impenetrable horrid darkness, or he shall perish in the greatest ignominy and misery.

ther, his lamp shall be put out in obscure darkness.

21 There is an inheritance which is not acquired and possessed at first without publick censure and many curses, owing to his avarice inhumanity or iniquity who enjoys it; neither shall the end of it be blessed, honoured or happy.

21. An inheritance *may be*¹ gotten hastily at the beginning; but the end thereof shall not be blessed.

22 How grievous soever men's ill usage or gross their injuries are, do not you declare or resolve saying—in perfect weight and measure of evil will I requite them: steadily and patiently hope and trust in Almighty GOD; and he as your sovereign avenger, shall undoubtedly perform whatever is expedient for your safety welfare and prosperity.

22. Say not thou, I will recompence evil: but wait on the LORD; and he shall save thee.

23 Justice in commerce is of so much consequence to the welfare of his rational creatures, that the iniquity of different weights is highly displeasing to the righteous LORD: neither is a balance which deceives and wrongs the purchaser, other than an extreme evil, and he who uses it deserving of signal punishment.

23. Divers weights *are* an abomination unto the LORD: and a false balance *is* not good.

24 The event and success, of the strongest man's most vigorous endeavours and measures to obtain or secure prosperity, are of the LORD; and

24. Man's goings *are* of the LORD, how can a man then understand his own way?

¹ *Gotten hastily*, the different reading here does not seem greatly to alter the sense: and whether the radix be בָּחַל *to abhor, to curse* or בָּהַל *to be suddenly seized with fear and terror accompanied with hurry and confusion; to be in great haste*: both intimate the goods to be gotten dishonestly: at present to have evil in them; and that the issue will not be happy. The former interpretation seems to be clearer, as in the paraphrase.

and whence then should a mean SECT. 23.
man have judgment and discretion }
for directing his journey of life? Proverbs

25. *It is a snare to the man who devoureth that which is holy: and after vows to make enquiry.*

It renders a man guilty, and binds him over to a terrible judgment, who in the warmth of his zeal rashly brings himself under a sacred obligation: and after vows makes cavilling, enquires with intent to elude their performance. xx. 24.

26. A wife king scattereth the wicked, and bringeth the wheel over them.

A wife prince scattereth the disturbers of society, as chaff is separated and dispersed by the fan in winnowing; and as the cart-wheel is turned about to break and thrash the corn, so will he inflict on them various punishments in proportion to their crimes.

27. The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

The spiritual or rational principle in man, is the candle of the LORD, which he hath lighted up and keeps continually burning, in order to make diligent search for whatever is concealed in man's inmost recesses; or in the thoughts and affections of his mind.

28. Mercy and truth preserve the king: and his throne is upholden by mercy.

An extraordinary beneficence and inviolable truth and faithfulness form, and raise a monarch to the highest dignity: the unshaken firm support of his throne is his general character for universal goodness, or the unrivalled excellence of all his virtues.

29. The glory of young men is their strength: and the beauty

The honour wherein young men usually pride themselves is their bodily strength, vigour, and activity.

Z 2

^m Some ancient methods of punishment have been supposed alluded to in this passage. As that torturing instrument the wheel to which slaves were bound. Vid *Suidas* in *τεροχος*. What is referred to seems fully explained, *I/a*, xxviii 27 and 28.

SECT. 23. vity: in like manner the beauty and glory of the ancient are their beauty of old men is their grey head.
 Proverbs hoary hairs, with the experience and
 xx. 29. wisdom which accompany them.

30 The obstinately wicked will not be constrained to reform but by heavy sufferings: the marks of wounds are a kind of medicine to rub out or cleanse them from all superfluity of haughtiness: and strokes which reach to the inward parts of the belly, to produce in them a better mind.

30. Theⁿ blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

C H A P. XXI.

S E C T. XXIV.

Human affections and dispensations under the divine direction. Equity more excellent than sacrifice. Effects of pride: precipitancy: falsehood: rapine: obduracy to the cries of the poor: secret gifts: iniquity: extravagance: domestick strife: strict justice: well conducted courage: the government of the tongue: lusting eager desires in the slothful. The use of regular means man's duty: events of God.

C H A P. xxi. 1.

C H A P. xxi. 1.

SECT. 24. **T**HE king's heart, as his vicegerent on earth, is in the hand of the LORD; like rivers of water, which in their extensive winding courses fertilize a large tract of country, he inclineth and enlargeth it, as what is most acceptable to him, by the kindest influences of a mild and good government, to protect enrich and exalt the whole community.

Proverbs
xxi. 1.

THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 In all men's actions they propose to themselves some good, in their mistaken views whercof, or attention

2. Every way of a man is right in his own eyes: but the LORD

ⁿ By the former phrase some interpret gentler corrections, the latter greater severities.

LORD pondereth the hearts.

3. To do justice and judgment, is more acceptable to the LORD than sacrifice.

4. An high look, and a proud heart, and the ^o plowing of the wicked, is sin.

5. The thoughts of the diligent tend only to plenteousness: but of every one that is hasty, only to want.

6. The getting of treasures by a lying tongue, is a ^p vanity tossed

tion to a present pleasure, at the SECT. 24. expence of a distant greater advantage, that course frequently seemeth right, which is much otherwise: but an Impartial and Omniscient Deity, weigheth in the scale balances the hearts with their affections and intentions.

To practise moral righteousness, 3 even the strictest equity of universal virtue, is more excellent and important in the divine estimate, than all ceremonial observances or the most expensive sacrifices.

An haughty disdainful look as if 4 a man's power and wealth would carry him to scale heaven; and desires so enlarged that the riches of the whole world cannot satisfy them; and their prosperity who confound all differences of persons, things and actions, are their extreme misfortune: throw them at the greatest distance from their mark, happiness, and only hurry them to irreparable endless ruin.

The final stated account of the 5 acute active and diligent in business, surely stretches out beyond conveniencies to abundance and riches: but of every one that is over hasty and presseth on by evil arts, it groweth less and less towards deficiencies in all respects.

The acquisition of treasure by 6 the indirect methods of falsehood and tricking, is that of a dissipated

Z 3

vapour,

^o Plowing, the LXX. Chald. and Vulg. render נר lucerna, candle, light or lamp, i. e. prosperity: which seems to be the meaning of the word in this passage: though interpreting it of the culture of land and industry as it likewise signifies might convey a natural and beautiful image.

^p Vanity, literally a dissipated vapour, as smoke dispersed with the wind.

SECT. 24. vapour, puff of air, or levity of smoke which the wind disperses; of them that seek death.
 Proverbs the empty acquisition of those who
 xxi. 6. in the error of their ways are actually destroying themselves for it, and seeking death and eternal misery.

- 7 The spoil which the conscious disturbers of society have gained by the greatest of villanies, as carrying the burden of a child beyond the appointed time of delivery, shall be an heavy and intolerable load upon them; because they cannot endure, nor will any means influence them, to practise what is just and equal.
7. The robbery of the wicked shall destroy them; because they refuse to do judgment.
- 8 The way of man is most writhen and perplexed, wherein he is at every step in danger of falling and sinking under the weight, who binds fast upon his own back a bundle of the grossest enormities; but he that is pure and clean from the defilement of wickedness, whatever he has to contrive or perform is even plain and straight.
8. The way of man is froward and strange; but as for the pure, his work is right.
- 9 It is more eligible to be situated on a solitary corner of the house-top, and there exposed unsheltered to all changes of weather; than with a wrathful and clamorous woman, in a house where her distracting company is unavoidable.
9. It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.
- 10 The lust of carnal pleasure once inflamed is insatiable and most ravenous; the innocence, honour, or happiness of the most intimate friend meet with no quarter, have not the least regard shewed them from it.
10. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.
- 11 When the profane and contumelious scoffer is amerced, or obliged
11. When the scorn-er is punished, the simple

Simple is made wise:
and when the wise
is instructed, he re-
ceiveth knowledge.

obliged to pay a sum of money by way of penalty, the silly man is sensible of his mistake, and taught greater prudence for the future: but when any thing is clearly demonstrated to the intelligent, he receives so as to improve by and observe the instruction.

SECT. 24.
Proverbs
xxi. 11.

12. The righteous
man wisely consider-
eth the house of the
wicked: but God
overthroweth the
wicked for their
wickedness.

Even the house and flourishing state of the wicked, which has perplexed so many, afford the wise and righteous lessons of the most beneficial and important knowledge: the higher the more slippery is his situation to the ungodly possessor; on account of whose vices and impieties it cannot long stand, but must inevitably fall into complete ruin.

13. Whoso stop-
peth his ears at the
cry of the poor, he
also shall cry him-
self, but shall not be
heard.

He whose hardened heart is insensible, or his narrow spirit stoppeth his ears, so that he payeth no regard to the cries of the reduced weak and low for succour: in his turn shall raise the loudest outcries, but he shall meet with no answer suitable to them.

14. A gift in secret
pacifieth anger: and
a reward in the
bosom, strong wrath.

A precious and heavy gift secretly conveyed will preponderate against anger: and a present brought in the bosom — against the most fiery indignation.

15. It is joy to the
just to do judgment:
but destruction shall
be to the workers of
iniquity.

All instances of virtue and piety are most acceptable and delightful to a good and sincere man in their performance; whereas the perpetrators of vanity and iniquity abhor, are vexed with and in consternation at what they do.

16. The man that
wandereth out of the
way of understand-
ing, shall remain in
the

The man who incorrigibly and unweariedly deviates from the paths of virtue and true religion, fatigueth himself to a very bad purpose, for
his

- SECT. 24 his lot shall be finally cast amongst the congregation of
 the grand herd of the *Rephaim*; the dead.
 Proverbs and he shall for ever hereafter
 xxi. 16. remain with those wicked separate
 souls in the depths of *sheol*; or in
 the lowest and most wretched part
 of it, where the lewd and disso-
 lute go.
- 17 As the ebbing-tide, his fortune
 as well as virtue shall continually
 decrease, who is entirely devoted
 to gaiety mirth and loose gratifica-
 tions: he shall in no respect be
 rich, who is immoderately fond of
 banquets and revels.
- 18 As if he was a kind of atone-
 ment or substitute for him, in
 times of publick calamity the righ-
 teous shall escape and the wicked
 suffer: the man of integrity shall
 be delivered, and the equivocating
 hypocrite come in his room.
- 19 It is more agreeable to rest in a
 solitary barren desert, than to in-
 habit any kind of house, along with
 an imperious and wrangling turbu-
 lent and provoking woman.
- 20 There is truly desirable treasure,
 fragrant ointment or fatness, and
 the greatest abundance of all good
 things owing to a regular industry
 and frugality, in the dwelling of
 the wise: but an effeminate stupid
 man who succeeds him, in a very
 short time will have swallowed it all.
- 21 He who with an honourable and
 vigorous application, prosecutes the
 study and practice of strict justice,
 and the greatest excellence of all
 virtue; shall experience that it is
 not in vain, but that he finds a
 sufficiency or all that he wanted of
 life and happiness, justice, and glory.
17. He that loveth
 pleasure *shall be* a
 poor man: he that
 loveth wine and oil
 shall not be rich.
18. The wicked
shall be a ransom for
 the righteous; and
 the transgressor for
 the upright.
19. *It is* better to
 dwell in the wilder-
 ness than with a
 contentious and an-
 gry woman.
20. *There is* a trea-
 sure to be desired,
 and oil in the dwel-
 ling of the wise: but
 a foolish man spend-
 eth it up.
21. He that fol-
 loweth after righ-
 teousness and mercy,
 findeth life, righte-
 ousness and honour.

22. A wife *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof. In all instances the prevalence of a superior wisdom is conspicuous; particularly in military affairs where it hath been observed, that a single person endowed with this extraordinary accomplishment, hath scaled the walls of a city, which was defended by numbers that were most mighty, as to their strength and bravery; and forced an asylum or fortress that seemed impregnable to surrender. SECT. 24.
Proverbs
xxi. 22.

23. Whoso keepeth his mouth and his tongue, keepeth his soul from trouble. In setting a strict guard over his mouth and tongue, that they utter nothing that is rash and unadvised; a man truly preserveth his life from numberless difficulties and perplexities.

24. ¶ Proud and haughty scorner is his name, who deal-eth in proud wrath. In the haughty and violent man, 24 who elated with the most swelling profane pride, rushes through every thing sacred to vice and ruin, the scorner is distinguished; and his character compleat when he is acting with the sudden fury of his utmost loftiness.

25. The desire of the slothful killed him: for his hands refuse to labour. The ineffectual wish, or eager 25 unavailing desire is torturing and fatal to the inactive and sluggish: because his folded hands, declare the unalterable resolution of his indolent mind, never to employ himself in any instance of regular industry to gratify it.

He

¶ *Schultens* deriving יחיר from the *Arabic Radix* הור, supposes an allusion in this passage to an heap of sand, which being undermined and hollowed with a flux of water falls down: and that the image is expressive of the highest degree of impotent arrogance and perfidious vapouring insolence.

- SECT. 24.** He all the day long most earnestly desireth or greedily coveteth, the property or delicacies of others: but he who does what is just, and provides things honest in the sight of all men; bestows his labour, and relaxes not but exerts his utmost strength for those purposes.
- Proverbs xxi. 26.**
26. He coveteth greedily all the day long: but the righteous giveth and spareth not.
- 27 The ceremonial observances and most costly sacrifices of the ungodly and impenitent, are deserving of an universal abhorrence: especially when they are performed, as it were, to corrupt the Deity and varnish or patronize some intended villany.
27. The sacrifice of the wicked is abomination: how much more *when* he bringeth it with a wicked mind?
- 28 He who for injurious purposes attests and most solemnly confirms known falsehoods shall be lost and for ever perish: but the sincere man who is sacredly obedient to pure simple truth, speaketh with such emphasis and authority weight and steadiness, as never to be confounded.
28. A false witness shall perish: but the man that heareth speaketh constantly.
- 29 An impious unjust man in order to maintain his cause, determineth himself to be of a bold fierce and daring temper and aspect: but the virtuous and sincere settleth the course of his life upon a firm basis of truth and equity.
29. A wicked man hardeneth his face: but *as for* the upright, he directeth his way.
- 30 There is no wisdom, no prudence, no forming of schemes, that are likely to be effectual, in opposition to the Almighty; nor indeed without his protection and observing the laws of his providence.
30. *There is no* wisdom, nor understanding, nor counsel against the LORD.
- 31 Military preparations are made, and the war-horse regularly trained for the day of battle, and on account
31. The horse is prepared against the day of battle; but safety is of the Lord.

count of his strength, speed, and ardour greatly relied on; but safety is of the LORD, and only from his regard and inspection. SECT. 24. Proverbs xxi. 31.

CHAP. XXII.

SECT. XXV.

Reputation above riches. Rich and poor equal as to their common maker. Reward of humility and piety. Danger from moral distortion. Early religious tinctures commonly impressive and lasting. Vanity the fruit of iniquity. A bountiful eye blessed. Upon delicacy of sentiment: And the divine inspection. Ver. 1—17.

CHAP. xxii. I.

CHAP. xxii. I.

A *good name is* rather to be chosen than great riches, and loving favour rather than silver and gold.

A Virtuous character, the effect of worthy actions, is invaluablely excellent, far beyond all heaps of riches; and men's favourable regards or kind respects which continually improve are preferable to, and have sometimes produced greater plenty, than silver and gold which perish in the using. SECT. 25. Proverbs xxii. 1.

2. The rich and poor meet together: the LORD is the maker of them all.

Wherever there are rich there are likewise poor persons: every day they meet each other, and by mutual wants are inseparably connected: they have all one common Creator and Almighty LORD, which should unite them in affection, as they necessarily are — in their situations and interests.

3. A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished.

An experienced and dextrous man in the conduct of affairs, observes with a particular attention an approaching evil or calamity, and withdraws himself to some place of security and protection: but the silly and careless pass on thoughtlessly without once stopping to reflect or consider, till their purses suffer

SECT. 25. suffer, in the heavy contributions
they are laid under.

Proverbs

xxii. 3. The natural effect and final reward of meekness or humbleness of mind, which is a noble branch and may denote the whole of a religious character, is riches and honour, life, and happiness.

5 Thorns and snares, perplexities, dangers, and distresses infest the winding course wherein the double-dealing man walketh; to entangle others and at last involve and destroy himself: he who taketh due care of himself, will keep at the greatest distance from them.

6 As the mouths of infants are moistened, and gradually accustomed to wholesome diet; so from the earliest dawn of reason, do you offer something of good doctrine, proper to their palates, for the minds of youth to relish, in the way of directing their conduct; and to the last stage of decrepit age they will not erase what was then instilled, nor turn into a different course than was first shewed them.

7 The wealthy and powerful, as a master over his slave, exercises dominion and authority over the impoverished and necessitous; and he who in a pecuniary loan is obliged to another, until it is discharged is no better than his servant, who hath conferred the obligation.

8 He who practises iniquity shall suffer the punishment due to it, and there is no doubt, when the probation is ended and the rod shall rage, but his misery will be in full proportion.

4. By humility and the fear of the LORD are riches, and honour, and life.

5. Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6. Train up a child in the way he should go: and when he is old, he will not depart from it.

7. The rich ruleth over the poor, and the borrower is servant to the lender.

8. He that soweth iniquity, shall reap vanity: and the rod of his anger shall fail.

9. He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.

He that cherishes in himself a liberal and beneficent disposition, shall have the best wishes of others for his welfare and prosperity: since in their extreme necessity he retrenches expences upon himself, and gives unto the starving out of that portion, which was provided for his own present subsistence.

10. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

Banish him your society who mocks and flouts, and along with him wrangling debates themselves shall go out; indeed there will a total cessation of every thing that is litigious, ignominious, and vile.

11. He that loveth pureness of heart, for the grace of his lips, the king shall be his friend.

He who is an admirer and proficient in the noblest refinements of the mind, purity of affections and shining brightness of sentiments; for the attractive ornaments they give to his discourse, the grandest personages even the king himself shall desire his intimacy, or converse with him as a favourite.

12. The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

The divine Omniscience and Providence are peculiarly attentive to the preservation of men, who cultivate and excel in sacred knowledge; on the other hand, it is so ordered in his laws of government, that the treachery and perfidiousness of deceivers's own words, place them in so loose and slippery a situation, that they cannot stand but soon fall into ruin.

13. The slothful man faith, there is a lion without, I shall be slain in the streets.

There are no pretexts so impotent or extravagant, but the slothful man has recourse to them to avoid action and business; and rather than execute any commissions, can imagine to himself such dangers, as if lions were every where out of doors; and if he ventured

SECT. 25.
Proverbs
xxii. 9.

SECT. 25. **U**ntured abroad, he should certainly
 be killed by one or other of them,
 Proverbs even in the midst of the streets.

xxii. 13.

14. No living being is more hazard-
 ed by the deepest pit in the
 road, than man is by the flattering
 speeches of an adulterous woman:
 surely he must be forsaken and ac-
 cursed of the LORD, who is so
 wretchedly infatuated as to fall
 into this pernicious snare.

15. Though a kind of coarseness and
 indelicacy as to virtue and moral
 science, seem bound so fast to the
 heart of a youth, as to hinder his
 faculties from operating; yet the
 rod of timely admonition, and pru-
 dent dispassionate correction, will
 loosen its hold and throw it at the
 greatest distance from him.

16. He who exacteth of and oppres-
 seth the reduced and destitute, shall
 pay full interest, large usury, in
 being obliged to support him whom
 he has ruined: and he who maketh
 presents to the opulent, to gain
 their favour, corrupt their judg-
 ment, or become possessed of their
 fortunes, shall only more impo-
 verish and actually beggar himself.

14. The mouth of
 strange women is a
 deep pit: he that
 is abhorred of the
 LORD, shall fall
 therein.

15. Foolishness is
 bound in the heart
 of a child, *but* the
 rod of correction
 shall drive it far
 from him.

16. He that op-
 presseth the poor to
 increase his riches,
 and he that giveth
 to the rich *shall*
 surely come to want.

S E C T. XXVI.

*Advantages of attending to religious wisdom. The Lord
 the avenger of the poor. Wrathful persons dangerous
 associates. Ancient boundaries not to be removed. Exal-
 tation from dispatch of business. Ver. 17, to the end.*

C H A P. xxii. 17.

C H A P. xxii. 17.

SECT. 26.

Proverbs

xxii. 17.

PREPARE, O my son, and as
 it were stretch out your ear to
 hear

BOW down
 thine ear, and
 hear

† This is styled the second part of *Proverbs*: is it not rather
 an interruption to the *proverbial sentences*: and a connection
 observable for several subsequent chapters.

hear the words of the wise, and apply thine heart unto my knowledge.

hear instruction; express the utmost regard to the discourse of eminently, wife, and virtuous men; as placing them beside or under some object, concern your faculties and best affections about, and determine all your thoughts and actions by, true knowledge and the laws of reason and conscience.

SECT. 26.
Proverbs
xxii. 18.

18. For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

For nothing can afford you so entire a satisfaction and exquisite a pleasure, as they will do when they once regulate your whole mind, and are strictly observed in the inmost recesses of your heart: they shall moreover be set right in your lips; or settled and ready upon all occasions to communicate to others.

19. That thy trust may be in the LORD. I have made known to thee this day, even to thee.

In order that you may lay a solid foundation for an unshaken lasting confidence in the Eternal LORD GOD; I have this day clearly and fully declared to you, whatever is expedient for that important purpose; even to you whoever you are, that shall hear or read my discourses.

20. Have not I written to thee excellent things in counsels and knowledge.

Have I not described, as con-joining them with a three-fold cord, which is not easily broken, matters which are closely connected and supremely important; in forming designs and effectually knowing, so as to answer all the ends and reap all the fruits of knowledge.

21. That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.

That I might make you perfectly acquainted with the utmost exactness and precision, as if they were weighed in the nicest balances, of the words of truth; that you may be able to give satisfactory answers, concerning those words which are esteemed truth and firm footing,

SECT. 26. footing, by them who send to you
 as a kind of oracle positively to de-
 termine them.

xxii. 21. Take not away by force the
 22 poor man's property, because he is
 already wasted in strength or sub-
 stance therefore unable to defend
 himself; neither crush or condemn
 in courts of judicature the perse-
 cuted injured poor.

23 For the LORD as their patron
 by his judgments will stand up most
 vigorously to defend their cause,
 against all adversaries; and will
 cause them finally to be deluded
 out of their souls and happiness,
 who as hood-winking, by their
 wretched chicaneries have cheated
 them of their rights.

24 Beware of entering into society
 with him who is remarkably ad-
 dicted to passion or anger: and do
 not intimately converse with the
 cholerick, whom the most violent
 wrath frequently transports into
 fury and madness.

25 Left by a close acquaintance with
 him you insensibly contract a simi-
 larity of outrageous temper and
 manners; and by transgressing all
 laws of decency become liable to
 punishment and misery.

26 Let daily experience of the evil
 consequence, prevent you from
 striking hands with other people's
 creditors, or giving security for the
 payment of money lent them.

27 If in your circumstances, the
 necessities of life are all that in
 strictness you command, or if you
 have nothing that you can well
 spare in order to discharge the
 debt, which in all probability if
 you

22. Rob not the
 poor, because he is
 poor: neither op-
 presses the afflicted in
 the gate.

23. For the LORD
 will plead their
 cause, and spoil the
 soul of those that
 spoiled them.

24. Make no
 friendship with an
 angry man: and
 with a furious man
 thou shalt not go.

25. Left thou learn
 his ways, and get a
 snare to thy soul.

26. Be not thou
 one of them that
 strike hands, or of
 them that are sure-
 ties for debts.

27. If thou hast
 nothing to pay, why
 should he take away
 thy bed from under
 thee.

you engage you will be obliged to do, why should you distress yourself; or put it into another's power to deprive you of a bed to repose on. SECT. 26.
Proverbs
xxiii. 27.

28. Remove not the ancient landmark, which thy fathers have set.

Remove not, in order to enlarge your own possessions, the landmark or boundary out of the place where it has long stood, and where of right it ought to stand; your ancestors having fixed it there, for ascertaining the limits of their property to all succeeding generations.

29. Seest thou a man diligent in his business; he shall stand before kings, he shall not stand before mean men.

Have you carefully observed a man active and expeditious in the dispatch of business, and how it has advanced him? such a one shall doubtless stand as an attendant upon a prince and the object of his favour; his situation cannot be amongst people of a mean and obscure condition.

C H A P. XXIII.

S E C T. XXVII.

Cautions, respecting behaviour at the tables of the great. Avarice. The provision and invitation of the stingy and fordid. Discourse to fools that pervert it. Removing boundaries. Discipline of youth. Their improvement by it; and avoiding the company of drunkards gluttons and harlots.

C H A P. XXIII. I.

C H A P. XXIII. I.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee?

WHenever you happen to be honoured with a place at the table of a man in authority; weigh what is before you, in the exactest balances of an impartial and most discreet mind. SECT. 27.
Proverbs
xxiii. 1.

2. And put a knife to thy throat, if

And let the solemn awe of the person present, like the danger of instant

* *Knife*, some interpret a person that stinteth the consumption of provisions: rendering thus — *And set a stint*

SECT. 27. instant death, lay the strongest re- if thou be a man
 { Proverbs straits upon you; if you be a man given to appetite.
 xxiii. 2. addicted on all other occasions,
 eagerly and plentifully to gratify
 your natural appetites.

3 Be not seized with an ardent de- 3. Be not desirous
 sire, of his richest delicacies or of his dainties: for
 high-seasoned dishes: which if you they are deceitful
 eat to excess they may deceive, and meat.
 so far from nourishing prove per-
 nicious food.

4 Do not gape and pant with in- 4. Labour not to
 satiable wishes and perpetual hard be rich: cease from
 labour, to acquire immense heaps thine own wisdom.

5 Is it not the reverse of reason and 5. Wilt thou set
 wisdom that you should make your thine eyes upon that
 eyes fly eagerly, roll with avidity, which is not? for
 or grow dim with looking at that riches certainly make
 which will continually lessen to the themselves wings,
 sight; and shortly be nothing at they fly away as an
 all that you can reap the least eagle towards hea-
 benefit from: for whatever riches ven.

6 Enter not into friendship and in- 6. Eat thou not
 timacy with, nor make use of his the bread of him
 table, who is of an invidious avari- that hath an evil
 cious or niggardly disposition; suffer eye; neither desire
 not thou

over thy throat, one that shall look after you, and appoint
 what and how much you are to eat, if thou art a man given
 to appetite, and canst not govern thyself.

Schultens renders, *quispe cultum admoneris gutturi tuo, si præturgens flatu sis.* The whole has been explained in a
 beautiful allegory of an unbounded ambition swelling the
 mind: of its hazards; and total disappointment by the royal
 displeasure.

thou his dainty meats. not your appetite to be excited with SECT. 17.
his choicest rarities or most delicious meats. Proverbs

7. For as he thinketh in his heart, so is he; eat and drink saith he to thee, but his heart is not with thee. For as he is vile and sordid in his heart so is he in all his actions; 7
or as he abhors his own natural desires and can scarce afford them common necessities, so is he to those of others: he indeed invites you to eat and drink, and all the while his heart is in the utmost agitation, lest you should not refuse his offers.

8. The morsel which thou hast eaten, shalt thou vomit up, and lose thy sweet words. As if his sweetest morsels were 8
the most unwholesome food, that the stomach could by no means digest, you shall most sincerely wish you had not been present at his entertainment; and mar all the compliments you bestowed upon him, by the reflections you shall afterwards make upon his mean grovelling spirit.

9. Speak not in the ears of a fool; for he will despise the wisdom of thy words. Speak not in order to admonish 9
or instruct him, in the ears of a stupid and incorrigible fool: for whatever excellence of wisdom there is in your words, as rending them in pieces, he will throw the utmost neglect and contempt on them.

10. Remove not the old land marks; and enter not into the fields of the fatherless. Remove not from its usual place 10
the boundary of lands which has stood there for ages; and do not seize to appropriate to yourself any part of that ground, which belongs to orphans.

11. For their Redeemer is mighty; he shall plead their cause with thee. For however unable they are to 11
defend themselves, their Redeemer or Vindicator is in a prevailing degree strong, and his power irresistible; he shall controvert the matter with you their antagonist.

SECT. 27.
 Proverbs
 xxiii. 12.

- Make your heart come under the influences of discipline, or keep your mind constantly open to the convictions of reason; and your ears to the directions of true knowledge, or the dictates of conscience.
12. Apply thine heart unto instruction, and thine ears to the words of knowledge.
13. Refrain not, from an excessive fondness, to administer suitable checks and severities to the wilful errors of a young person: when you shall smite him with the rod of due correction, he shall not remain evil and foolish, nor finally be delivered over to an untimely death as a deserved punishment.
13. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.
14. By early restraints and chastisement you will prevent his childish faults from becoming criminal habits and exposing him to future condemnation; so may truly be said to rescue his soul from eternal destruction in the place of separate spirits, to which his uncurbed and unsubdued offences would in all probability precipitate him.
14. Thou shalt beat him with the rod, and shalt deliver his soul from hell.
15. My dear son, if by this or any other expedient, your heart shall be rendered substantially wise and virtuous, my end is answered: my heart shall be truly pleased and joyful, even I myself fully satisfied.
15. My son, if thine heart be wise, my heart shall rejoice, even mine.
16. Yea, my inmost thoughts and closest reflections shall be accompanied with exultation and triumph, when your lips shall declare the plainest truth, the noblest rules of an impartial equity.
16. Yea, my reins shall rejoice, when thy lips speak right things.
17. Let not your heart grow hot with indignation against those who deviate from the mark of virtue and happiness; but rather with a becoming zeal to attain to it yourself, and to be continually obser-
17. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.

observant of all God's command-ments. SECT. 27.

18. For surely there is an end, and thine expectation shall not be cut off.

For there is the solidest ground of reason to believe the existence of future a state; and your expectation of a reward in it shall not be disappointed: whereas all their hopes at the end of this life shall perish. Proverbs xxiii. 17, 18.

19. Hear thou, my son, and be wise, and guide thine heart in the way.

Whatever others do, O my son, 19 do you give diligent attention and become truly wise; and keep your affections and resolutions in the direct road of virtue and piety to happiness and perfection.

20. Be not amongst wine-bibbers: amongst riotous eaters of flesh.

Frequent not the company, of 20 devourers of wine: be not of the number of gormandizers of flesh-meat; merely to satisfy their own enormous lust.

21. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

For the devourer and gorman- 21 dizer shall be stript of all property or possession, they inherit from their ancestors: and the drowsy and sluggish covered only with tattered garments.

22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Shew all proper duty and obe- 22 dience to your father, whom you are obliged to for whatever you are as to happiness and exaltation of condition: and when the burden of declining years is upon your mother, add not the still greater one of your contumely and insult.

23. Buy the truth, and sell it not; also wisdom instruction, and understanding.

As purchasing the most valuable possession for your own peculiar 23 benefit, procure at any rate truth, and for ever enjoy it, never dispose of, or suffer it to be alienated from

A a 3

you:

* Buy, the radix signifies to possess, so that it may properly be interpreted buy as a peculiar inheritance or inalienable possession.

SECT. 27. you : also religious wisdom, moral discipline, and the most perfect Proverbs discretion.

xxiii. 23.

24 The father of him who in the general course of his life observes the laws of truth, right, and goodness, as leading dances shall in bodily gestures express his uncommon joys: and he whose instructions have produced the noblest fruit of religious wisdom in his offspring, on the happy occasion shall exult in raptures.

25 Your virtue and piety will be solid ground of equal exhilaration to both your parents; and particularly she who had the care of forming your mind, in the feeblest state of tender infancy, will be most highly delighted.

26 My son, grant me in favour of virtue the inclinations and best affections of your heart; let the eyes of your mind be exercised in and habituated to run in my course, or observe my laws.

27 Particularly, that you may be guarded against lewdness and debauchery, wherein there is the greatest danger: for following the company of prostitutes is like falling into a deep clay-pit in which you keep continually sinking: and of adulteresses whether of foreign or Jewish extraction, — like a narrow pit or well of water, wherein you can scarce avoid being swallowed up and drowned.

28 As lying in ambush, or laying a snare to rob or spoil, after the manner of a hook or drag, wof's talons or lions teeth, she carrieth away suddenly and violently; amongst

treach-

24. The father of the righteous shall greatly rejoice: and he that begetteth a wife *child* shall have joy of him.

25. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26. My son, give me thine heart, and let thine eyes observe my ways.

27. For an whore is a deep ditch; and a strange woman is a narrow pit.

28. She also lieth in wait as for a prey, and increaseth the transgressors among men.

treacherous perfidious men she col-
lecteth a large assembly for destruc-
tion. SECT. 27.
Proverbs

29. Who hath a
wo? who hath w
sorrow? who hath
contentions? who
hath babbling? who
hath wounds with-
out cause? who hath
redness of eyes?

Who is incident to this calami-
ty, or most likely to be under the
influence of an unbridled lust?
Who is delighted in and most ea-
ger after criminal indulgences?
Who is remarkable for peevish ob-
stinate contests and wrangling?
Who is ridiculous for the vagaries
of an extravagant rattling noisy
conversation? Who readily mixeth
in quarrels and giveth and receiv-
eth wounds without any just occa-
sion? Whose eyes and whole com-
plexion are inflamed and carbun-
clled?

30. They that
tarry long at the
wine, they that go
to seek mixt wine.

They who spend whole nights
in excessive drinking of wine; who
are most skilful in mixing the pur-
est wine to suit it to the nicest pa-
late.

31. Look not
thou upon the wine
when it is red, when
it giveth his colour
in the cup, when it
moveth itself aright.

Look not with a sparkling eye
and longing desire upon wine that
is strong bodied and shining red,
when it giveth its glowing radiance
in the cup; when as walking up-
right in them, it most pleasingly
tingles through the veins, and in-
spires fresh vigour and fiery heat.

32. At the last it
biteth like a serpent,
and

For how tempting soever it may
appear, in the end it biteth like a
serpent or common snake, infusing
venom into the blood, which prey-
eth upon the vitals and destroyeth

A a 4

the

^u *Woe*, מַחֲשָׁה *Schultens* derives from מַחֲשָׁה, *to desire earnestly, to have strong affections, to long for or lust after*, which seems best to connect with the preceding verse.

^v *Sorrow*, *Taylor* renders *languishment*, as in *Job xli. 22*. *Languishment* is turned into *sprightly motion*, i. e. at his appearance the faint and weak run away with life and spi-rit.

SECT. 27. the man; and pricks, swells, and and * stingeth like
 { bursts afunder, like the incurable an adder.
 Proverbs wound given by the most poison-
 xxiii. 32. ous of all serpents, even the basilisk which is said to kill with its breath.

- 33 Your eyes will look with lascivious desires after adulteresses; and your heart design or resolve upon what is plainly subversive of all truth virtue and piety.
- 34 Yea, in the vertiginous giddy state of your intoxicated head, you shall be turned round, like one who lies in the cabin of a ship, tossed by a violent storm in the midst of the sea; and in your condition of insensibility or profound sleep, shall be no less exposed to danger, than he would be, who sunk into rest above the sail-yard, or at the top of the mast where the cordage is fastened or even the pendants fly.
- 35 My bottle companions, you shall say, by making me drunk are plainly conquerors, but I have received no desperate wounds; by loading me with wine they have certainly beaten and demolished me; but I am sensible of no harm: when I shall have slept out my dose I will risk another engagement, and in order to it will enquire for them.
33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.
34. Yea, thou shalt be as he that lieth down in the midst of the sea, or he that lieth upon the top of the mast.
- 35 They have stricken me, *skalt thou say* and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

* שרש *Schultens* renders from the Arab, *Shall I have or burst the liver*: but why, saith *Taylor*, the liver more than any other part? And *Bechart* by *adder* understandeth the basilisk. *Hieroz.* L. III. C. x. P.

CHAP. XXIV. SECT. XXVI I.

Those that in the injury and ruin of others are destroying themselves, no objects of envy. Various substantial advantages of virtue and wisdom. Innocence in danger, at all events to be relieved. Integrity in distress not therefore to be spoiled. An enemy not to be insulted over. Authority both divine and human to be submitted to, and civil innovators shunned. The protection of iniquity exposes to the publick resentment. Retaliation not to be practised. Remarks on the effects of indolence and slothfulness.

CHAP. xxiv. 20.

BE not thou envious against evil men, neither desire to be with them.

2. For their heart studieth destruction, and their lips talk of mischief.

3. Through wisdom is an house builded, and by understanding it is established.

4. And by knowledge shall the chambers be filled with precious

CHAP. xxiv. I.

BE not struck with admiring emulating views of the riches and prosperity of tyrants and oppressors; neither cherish any long-ing desires to be upon a level with, or enjoy the like circumstances.

For their heart is filled with the warmest zeal to subvert others, which shall return upon themselves: and their discourse is resolute as to labour sorrow and destruction for them, which shall fall with the greatest violence upon their own guilty heads.

Whatever they gain, hath nothing of solid weight stability or certainty in it: whereas by observing the laws of religious wisdom, it hath frequently happened, that so much wealth hath been acquired, as hath enabled its industrious owner to build himself an agreeable habitation: and by his prudence he hath settled it upon a firm and lasting foundation.

And by knowledge which has produced all the happy fruits of virtue, the several apartments have been

SECT. 28.
Proverbs
xxiv. 1.

SECT. 28. been abundantly furnished with precious and pleasant riches.
 that kind of riches which is durable truly valuable and nobly delightful.

Proverbs xxiv. 4.

- 5 A truly wise and solid man is all vigour and resolution; yea, a man of conscience and principle will himself act with the greatest spirit and steadiness, and inspire all under his influence with undaunted courage.
- 6 For with the sober advice of true wisdom you shall make war with advantage and success; and a prudent reservedness in him who consults, seldom fails of safety and prosperity.
- 7 As out of his reach by being placed on an eminence, all kinds of true wisdom are above the capacity or beyond the attainment of the stupid and senseless: he shall not be able to speak with any reputation in a court of judicature or place of publick concourse.
- 8 He who adjusts the whole account, or is most ingenious in contriving how to do evil or be wicked; all the reputation that can ever justly accrue to him from thence, is only that he is a master of mischievous low cunning: an adept in audacious vile wickedness.
- 9 The utmost subtlety of folly and stupidity, is so much farther to deviate from the grand mark of duty and happiness: and the malicious scorner of virtue and religion, is a reproach to human nature, and an abomination to every man.
- 10 If you should grow remiss or any way relaxed, in the day when pressing
5. A wise man *is* strong, yea, a man of knowledge increaseth strength.
6. For by wise counsel thou shalt make thy war: and in the multitude of counsellors *there is* safety.
7. Wisdom *is* too high for a fool: he openeth not his mouth in the gate.
8. He that deviseth to do evil, shall be called a mischievous person.
9. The thought of foolishness *is* sin: and the scorner *is* an abomination to men.
10. *If* thou faint in the day of adversity,

city, thy strength is small.

pressing evil or hard adversity is upon you; that adversity itself will as it were new brace your nerves; and the necessity of affairs collect and strengthen you. SECT. 28. Proverbs xxiv. 10.

11 and 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou sayest, behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

Religion, justice, and even the publick safety, require you instantly to rescue those who are innocently condemned, and in a just cause upon the point of being hurried to a violent death: neither would the heaviest vengeance be undeserved, if you refrained or so much as delayed a moment to do it: and as to any idle frivolous pretences afterwards, or your saying, behold! we did not know this: doth not he that in equal balances weighs the heart, doth not he judge accurately? and he who strictly observes your soul, doth not he clearly discern? and will he not make repayment to man suitably?

13. My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste:

My son, you have no natural appetite planted with the design that it should be starved, nor innocent pleasure that you are debarred: eat honey because it is acceptable; and the purest droppings from the honey-comb, which you experience to be deliciously sweet to your palate: only be temperate and no law is offended:

14. So shall the knowledge of wisdom be unto thy soul: when thou hast found it: then there shall be a reward, and thy expectation shall not be cut off.

For the momentary gratification of your bodies, you indulge them these repasts; in like manner think, that pleasure is annexed to religious wisdom, for your nobler minds, if you shall attain to it: that there is the solidity or certainty of a future state: and that your strongest hopes of the highest

SECT. 28. highest happiness in a life to come,
 shall not be disappointed.

Proverbs Lay not snares, or form not evil
 xxiv. 14. designs, O injurious wicked man,
 15. against the settled peaceable habitation of the just and good: lay not waste the place where he daily lies down for rest and sleep.

16 Neither is their ground of success in doing it from any present calamities he may labour under: for a truly virtuous man shall be observed frequently to fall into affliction and adversity, and as frequently rise again to comfortable easy circumstances: but the ungodly and impenitent shall sink down into the greatest misery, and shall stick fast or remain for ever there.

17 When misfortunes or distresses happen to him, that has acted the part of an inveterate enemy, do not you rejoice; and when he meets with some disaster trouble or ruin, let not your heart exult upon the sad occasion.

18 Lest if you do cruelly triumph, the great and good God, who afflicts not any of his offspring willingly, should observe; and it highly displease him; and he convert the violence of his anger from continuing upon him, unto yourself.

19 Suffer not yourself to be warmed with resentment, or rage with indignation against the ill-natured malignant and mischievous; neither be you inflamed with a violent affection of jealousy at their sharing the honours or enjoyments
 of

15. Lay not wait, O wicked *man*, against the dwelling of the righteous: § spoil not his resting-place.

16. For a just *man* falleth seven times, and riseth up *again*: but the wicked shall fall into mischief.

17. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

18. Lest the LORD see it and it displease him, and he turn away his wrath from him.

19. Fret not thyself because of evil *men*, neither be thou envious at the wicked.

§ Spoil not, &c. some render, *invade not his bed, make not his bed your prey*, i. e. debauch not his wife.

of this world, who make no difference betwixt right and wrong. SECT. 28.

20. For there shall be no reward to the evil *man*, the candle of the wicked shall be put out.

For there shall not be an after-state of any advantage to the hateful and malicious; as a candle being extinguished grows black and dark, all the prosperity of the wicked and incorrigible shall end in gloominess obscurity and misery. Proverbs xxiv. 19, 20

21. My son, fear thou the LORD, and the king: and meddle not with them that are given to change.

My son, pay due reverence to the most high God, and to your earthly governor, being his vicegerent: and mix not yourself with the factious and unsteady, who are never long content with any administration; but always contriving innovations, or promoting revolutions.

22. For their calamity shall rise suddenly, and who knoweth the ruin of them both.

For the terrible resentment of injured majesty, like the heaviest calamity, shall suddenly arise to crush and ruin them: and who can form adequate ideas of that fatal stroke, which must instantly dissolve all their force, when both Almighty God and the greatest of men are offended.

23. These things also belong to the wise. It is not good to have respect of persons in judgment.

Wise men will moreover esteem it an essential branch of their character to attend to the following instructions. It is not reasonable or fitting in courts of judicature, where equity only ought to be regarded, to distinguish with favour the faces or the persons of men: and shew more regard to accidental circumstances than the merits of cases.

24. He that saith unto the wicked, thou art righteous; him shall the people

In this manner of procedure, he that declareth publicly unto the unjust, You are righteous; or I pronounce sentence as if you were; him shall the people mark with peculiar

SECT. 28. peculiar dishonour or ignominy; ple^y curse, nations
 whole nations shall consider him shall^z abhor him.
 Proverbs as the object of their warmest re-
 xxiv. 24. sentiment, and in bitter language
 express their highest detestation.

25 But to those equal and impartial magistrates who clear the innocent, convict the guilty, and make the wicked sensible of their faults by sufferings; they shall raise acclamations expressive of the greatest pleasure: or shall wish to them the longest life with all instances of honour happiness and prosperity.

26 All will submit to, and as if his lips were defended with invincible armour, his discourse shall prevail, who answers in terms that are strictly conformable to the rules of truth and equity.

27 With an inviolable integrity, use prudence, method, and an orderly disposition in all your affairs: as in building an house, you provide suitable materials for the work abroad; construct them in the manner that is most convenient for you in the open field, and afterwards join the whole into a proper form or raise the structure.

28 Do not appear an evidence against your neighbour, unadvisedly and in contradiction to truth and justice: for why should you open wide your lips in the language

25. But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26. Every man shall kiss *his* lips that giveth a right answer.

27. Prepare thy work without, and make it fit for thy self in the field; and afterwards build thine house.

28. Be not a witness against thy neighbour without a cause; and deceive not with thy lips.

^y *Curse*, the radix signifies to pierce or strike through, as with an hammer.

^z *Abhor* Schultens affirms from the Arabick, that the original force of this word is to foam at the mouth, favoured by Isa. xxx. 27. Hence to be in great wrath, to shew furious anger, and fierce insolence. Hos. vii. 16.

guage of falsehood and perjury. SECT 28.

29. Say not, I will do to him as he hath done to me: I will render to the man according to his work.

Whatever wrongs you may have received, meditate no revenge; nor say, as he hath done to me so will I do to him; I will repay it to every man according to his work. Proverbs xxiv. 28,

30 and 31. I went by the field of the slothful, and by the vineyard of the man void of understanding: And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

To represent the pernicious effects of sloth and negligence, I shall relate to you a recent fact that has come within my own observation: I lately passed by the ground of one of this despicable character, even a most slow-paced heavy man; and near the vineyard of a man destitute of all spirit and activity: and behold! all the produce was weeds, thistles or nettles: like an uncultivated desert it was covered all over with thorny shrubs: and the stone wall which was made to surround the vineyard, being in ruins exposed it both to man and beast. 30 and 31

32. Then I saw, and considered it well: I looked upon it, and received instruction.

By attending to these objects, I truly admitted fresh light into my mind, I set my heart and thoughts to the due consideration of them: I saw indeed with deep reflection: and received sufficient discipline to reform any one who was guilty in this respect, and rouse them to immediate action. I 32

33. Yet a little sleep, a little slumber, a little folding of the hands to sleep:

These are the result of supine negligence, and even when affairs are in this wretched situation, it is still his slothful language,—Let me sleep a little longer—at least doze for a short while—a few moments place my hands in the proper easy posture for lying down and resting. 33

If

SECT. 28.

Proverbs
xxiv. 34.

If I be like you, owing to this, with the largest strides as the precipitate traveller or free-booter, shall your most despicable poverty come upon me: and your utmost necessity be my lot, like a man of the shield, or soldier in full march.

34. So shall thy poverty come, as one that travelleth; and thy want as an armed man.

CHAP. XXV.

SECT. XXIX

Glory of God that his secrets or mysteries are unsearchable; penetration that of kings. Courts to be freed from the corrupt and wicked, that thrones may be established in justice. Caution against ambition, over-forwardness and litigious debates. Remarks on the propriety and discretion of admonition. Fidelity in embassies. Ostentation of promises that will never be performed. Patience. Temperance. Use of friends. Misplaced confidence. Unseasonable mirth. Succour to enemies. Tale-bearers. Vanity. Ungoverned passion.

CHAP. XXV. I.

CHAP. XXV. I.

SECT. 29.

Proverbs
xxv. 1.

THE following are likewise Solomon's sententious speeches of superior commanding excellence, which the men of Hezekiah King of Judah's age and court produced out of obscurity, in order to perpetuate.

- 2 It is the glory of God in the depth and infrutability of his counsels to hide the purpose of his providence: but the honour of kings to examine with accuracy, and make a clear and full discovery of some intricate design or profound secret.

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah^a copied out.

2. It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

The

^a Copied out, the radix signifies to make to grow old without decay, to perpetuate. To make to pass from an old state to a new. This chapter begins the third part of Proverbs, according to the Jewish division.

3. The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

The heaven as to its elevated situation, and the earth as to its most deep one, and the political schemes of monarchs, are not anxiously to be searched after; nor do they admit of the common people's making a compleat and exact computation concerning them,

SECT. 29.
Proverbs
xxv. 3.

4 and 5. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness.

Boil or seeth and cast out the dross from the silver, and there will issue forth a fluid pure metal for the founder to cast into a mould, or forge by the hammer so as to form a proper useful vessel: In like manner, with a becoming generous ardour bring publick disgrace on, or throw out an ungodly corrupt minister from the presence and council of the sovereign, and his throne shall stand firm and unshaken upon the immovable foundation of truth and right; shine forth in all the splendour of equity and mercy.

6. Put not forth thy self in the presence of the king, and stand not in the place of great men.

Make not your self beyond your degree great, or do not with unwarrantable ambition aspire after the highest place in the presence of earthly majesty; and arrogate not to your self the situation or authority which properly belongs to privy-counsellors or nobles.

7. For better it is that it be said unto thee, Come up higher; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

For it is more agreeable and reputable, that it be said to you go up to this place which is higher, or nearer your prince; than that you should be put into a lower station before the illustrious personage, and that your own eyes should see what must be extremely painful to them.

8 Go not forth hastily to strive, lest

Rush not unadvisedly, upon trifling occasions, into litigious debates

Sier. 29. bates, lest at the final issue you be *thou know not* what to do in the end thereof, when thy neighbour hath ^b put thee to shame.

Proverbs in the utmost perplexity what to do, or how to extricate your self; **xxv. 8.** when your antagonist hath worsted confounded and ruined you.

9 If you have a controversy with your neighbour, it is most prudent to use pacifick measures; calmly reason the matter with him alone; and not publish to the world wherein he hath secretly offended, or the most obnoxious passages of his private character.

9. Debate thy cause with thy neighbour *himself*; and discover not a secret to another:

10 Lest hearing of the liberties you have taken, full of resentment he set himself to exaggerate your faults; scandalize or render you odious: and as too many are fond of censure, his calumnies stick and you never be able to retrieve your reputation.

10. Lest he that heareth *it*, put thee to shame, and thine infamy turn not away.

11 There is a peculiar beauty and energy given to words, in their being on the wheel, and all proper circumstances of time place and person, with the situation of affairs or course of conversation perfectly suited by them: their appositeness may properly be compared to golden apples in silver engravings, or oranges in a flowered silver basket.

11. A word fitly spoken *is like* apples of gold in pictures of silver.

12 A golden ear-ring, and a jewel polished into the most beautiful shining form and set in the finest gold, are not more ornamental to the persons, than wise and kind admonitions are beneficial to the minds, of those who are open to hear and disposed duly to regard them.

12. *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise re-prover upon an obedient ear.

As

^b Put thee to shame, *Schultens* renders from the *Arabic*, *ne turgidus erumpat in te*.

13. As the cold of snow in the time of harvest, *so is a faithful messenger to them that send him: for he refresheth the soul of his masters.*

As the cool refreshment of snow in the sultry heat of the harvest season, the like is a steady faithful messenger or ambassador to those who gave him his commission and instructions: and the intelligence he brings will equally revive and cheer the spirits of his directors or governors.

14. Whoso boasteth himself of a false gift, *is like* clouds and wind without rain.

Whoever figures and esteems himself considerable on account of fair professions and empty promises; in his dependance may properly be represented by the fitting cloud or lightest wind; they raise expectations, but disappoint them and produce no rain.

15. By long forbearance is a prince persuaded, and a soft tongue breaketh the bone.

Patience and meekness, mildness and gentleness, insensibly gain upon or relax the severity of the most austere and rigid magistrate arbiter or decider: and the tongue, whatever rough or violent usage it receives, which is soft and smooth, as breaking the strongest bone, in time molifies the hardest and most obstinate temper.

16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

The greatest advantages or most signal unexpected successes stand most in need of moderation to enjoy and improve them: as of honey that you accidentally meet with, you are only to eat so much as is sufficient to satisfy the natural sober appetite; lest exceeding due bounds, satiety and vomition ensue.

17. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

Make your visits precious and rare to your neighbour's house, lest he have more than enough of your company, and so grow indifferent and cold to you.

SECT. 29.
 Proverbs
 xxv. 18.

As a maul which dasheth in pieces, a sword that stabbeth, and a sharp-pointed arrow which woundeth deep, so is a man who answereth his neighbour's true and just allegation or declaration, with false evidence that in the eye of the law invalidates it.

18. A man that beareth false witness against his neighbour, *is* a maul, and a sword, and a sharp arrow.

19 Confidence placed in an inconstant prevaricating faithless man, who disappoints and affords no refuge or protection in calamitous adverse seasons; is like a decayed shaken or some way useless tooth; and a foot strained or ankle dislocated, which disables from walking with ease and strength.

19. Confidence in an unfaithful man in time of trouble, *is like* a broken tooth, and a foot out of joint.

20 He plainly acts an absurd preposterous part, who in the coldest season, adorns a person with the most costly silks or splendid attire that serve only for pomp and shew; who pours vinegar upon a violent bruise, or fresh and trembling wound; and he who singeth songs to an afflicted sorrowful heart.


20. *As* he that taketh away a garment in cold weather; *and as* vinegar upon nitre: so *is* he that singeth songs to an heavy heart.

21 From the dictates of common humanity wherever there is an extreme necessity, you ought to furnish immediate supplies; even if he that hateth you be starving of hunger, to give him bread for his support: and if he be parched and hoarse with excessive thirst, refresh him with water.

21. If thine enemy be hungry, give him bread to eat: if he be thirsty give him water to drink.

22 For hereby you will do your duty; and in these flaming coals of the purest and most fervent shining charity, with the whole chain of virtues which belong to it, heaped together upon his head, or rising greatly above, you will most gloriously triumph over him: others

22. For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

thers by this light of love will be SECT. 29.
 excited to follow your example, 
 and a most bountiful GOD will abundantly recompence you. Proverbs xxv. 22.

23 The north-wind driveth away rain : so doth an angry countenance a backbiting tongue.

The north-wind is observed to 23
 collect the clouds and bring forth rain ; as naturally do the blustering airs or daring frowns of an angry man provoke people to give a loose to their tongues, when they are out of his sight and hearing.

24. It is better to dwell in a corner of the house-top, than with a brawling woman and in a wide house.

It is preferable to reside alone 24
 upon a corner of the roof of a house, rather than with a noisy clamorous woman within an house frequented by the best of company.

25. As cold water to a thirsty soul ; so is good news from a far country.

As reviving as cold water is to 25
 a person that faints or swoons through fatigue or want of refreshment : the same wonderful virtue of giving fresh life and vigour hath good news from a far country.

26. A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring.


A man, in the general course 26
 of his life acting conformably to the rules of virtue and integrity, who is forcibly thrown out of authority by the prevailing power of the corrupt and wicked, is like water fouled by trampling in it, and a spring that is marred or made good for nothing.

27. It is not good to eat much ^d honey :

To eat over much honey is not 27
 wholesome, nor fitting to have too
 B b 3 great

* *Backbiting*, the sense of the words seems given in the paraphrase : though some interpret as is commonly meant by a *backbiting* or *secret private tongue*, which secretly blasteth his neighbour's reputation : and which is matter of real concern, that it is not more discouraged.

^d Does not honey in this and the 16th verse seem to denote court favours, and that an excess of them is almost always followed with the lowest disgrace, often a scaffold ?

SECT. 29.  great a degree of the sweets of life: *ney : so for men to*
 and he who accurately searches in *search their own*
 order to be fully acquainted with, *glory, is not glory.*
 Proverbs
 xxv. 27. the whole weight of those sweets,
 will find that it is extreme heavy
 and intolerably oppressive.

He who hath his spirit temper 28. He that *batb*
 28 or passions under no restraint of no rule over his own
 virtue or reason, is equally exposed spirit, *is like a city*
 to errors and dangers, as a city is *that is broken down,*
 to enemies and invaders, which and without walls.
 lies in ruins and has not one whole
 wall standing.


C H A P. XXVI.

S E C T. XXX.

Various smiles, to represent the indecorum of conferring dignities upon the foolish and stupid. Security, notwithstanding rash censures or execrations. Discipline of the unadvised and silly. Answers proper for them. Messages they carry. Wise sentences in their manner of expression. More hope concerning them than the self conceited. The sluggard. The meddling busy man's mixing in quarrels. Fraud no proper subject for jesting. Exulcerated rancorous minds the causes of strife. Dissembling sly hypocrites strictly to be guarded against; and some time severely to be punished.

C H A P. XXVI. I.

C H A P. XXVI. I.

SECT. 30.  A S snow is unseasonable and
 Proverbs prejudicial to the fruits of the
 xxvi. 1. earth in summer; and as heavy
 showers to the corn in harvest; so
 unsuitable and baleful are publick
 honours or civil authority in the
 hands of the effeminate heavy and
 stupid.

A S snow in sum-
 mer, and as
 rain in harvest; so
 honour is not seem-
 ly for a fool.

2 Effects regularly proceed from 2. As the * bird
 causes which are adequate to them; by wandering, as the
 neither swallow

* Some understand this as a fine banter upon the ancient
 superstitious prognostications, auguries, or divination by the
 flight

swallow by flying: neither are unfavourable omens to be drawn, or fatal events to be expected from the absurd rash and light curses a foolish wicked man utters: any more than from the wandering flight of the sparrow, or the swallow's reeling motion or quickest turns.

SECT. 30.
Proverbs
xxvi. 2.

3. A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Correction and restraint are necessary for rendering the horse and ass useful and beneficial, which are destitute of reason; and in like manner is proper discipline for the back of the dull spiritless and inactive, who would otherwise make no improvement of his capacities.

4. ^f Answer not a fool according to his folly, lest thou also be like unto him.

Speak not, as going in the same furrow with, correspondently to a senseless foolish man, being unadvised rash and under the influence of a corrupt judgment; lest perhaps even you your self hereby risk your reputation for wisdom, and be ranked upon a level with him.

5. Answer a fool according to his folly, lest he be wise in his own conceit.

Treat a fool in a manner that is perfectly suitable to his stupidity and inconsiderateness; that properly exposes them and manifests your own superior wisdom, lest he grow opinionative and self-conceited,
B b 4

flight of birds. Bochart by bird understands the sparrow, and by swallow the ring-dove or turtle. Vid. Hieron. P. II. Lib. i. C. 8.

^f Dr Kennicot observes, that there is a different reading which removes the seeming contradiction in the text, preserved by the Syriack version, as follows—

Answer not a fool according to his folly, lest thou also be like him.

Answer a fool according to THINE OWN WISDOM, lest he be wise in his own conceit.

With which the printed Chald. Paraph. whose ancient Hebrew copy had the same reading concurs. Hist. Heb. Text, p. 362.

SECT. 30. ceited, presumptuous and impertinent beyond all bearing.

Proverbs
xxvi. 5, 6.

The cases are clearly parallel, neither is there any thing more absurd injurious and pernicious, in a man's cutting off both his feet; or swallowing down such a poisonous draught or griping potion, as will give him the utmost torture, than in his sending a message by the hand, or committing business of consequence to the management of an unthinking heavy person.

7 As the legs are awkwardly raised up by a lame man, so unnatural and extravagant does a sentence of the greatest weight and authority, appear expressed by the dull and thoughtless.

8 As he who wrappeth up a precious stone or jewel, to throw into a heap of common pebbles, raised over the body of a malefactor who was stoned to death; such a part does he act who ascribeth honour to a senseless vicious fool, who is most richly deserving of an universal odium.

9 As a thorn or goad in the hand of an intoxicated man, or as a sword in that of a mad one, it is lifted up with fury to deal about blows and wounds; so is sententious important truth under the direction and management of the perverted and infatuated; mankind are thereby greatly perplexed and bewildered.

6. He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage.

7. The legs of the lame are not equal: so is a parable in the mouth of fools.

8. As he that bindeth a stone in a sling: so is he that giveth honour to a fool.

9. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

The

Equal, *Schultens* interprets act or draw like buckets in a well; one going up the other down, to express a kind of flying motion, now up, now down, first a long step then a short one in the lame.

10. § The great God that formed all things, both rewardeth the fool, and rewardeth transgressors.

The furious archer is one who spares no body, but levels profanes or hurries all things into confusion and destruction; and avails himself of or inlists under him, the foolish and heavy; and even hires those who exceed all bounds in profligate wickedness.

SECT. 30.
Proverbs
xxvi. 10.

11. As a dog returneth to his vomit; so a fool returneth to his folly.

As that animal which we have in the utmost abomination, in its foulest impurity returns to his vomit; with equal offence to all the laws of decency, does the blockish fool repeat his stupidity and most reproachful folly.

12. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

Your observation has doubtless presented you with one instance at least, of a man highly conceited of or greatly puffed up with the opinion of his own wisdom! I must remark upon such a one, that there is stronger ground of reason to expect the muddy-headed himself, provided he be destitute of vanity and arrogance, some time to grow wise, than that he should ever do it.

13. The slothful man saith, *There is a lion in the way, a lion is in the streets.*

The idle and slothful shelters himself from the calls of industry under the most extravagant pretexts—declaring, that there is a most fierce black lion in the way, a tearing devouring lion is in the streets.

14. As the door turneth upon its hinges, so doth the slothful upon his bed.

The door turneth upon its hinges, but moveth not out of its usual place: and the sluggard in like manner changes postures in, but will not be roused to stir from or arise out of his bed.

15. The slothful hideth his hand in his

To such a degree of inert laziness is he arrived, as to hide his hand in the dish which contains his

SECT. 30.
Proverbs
xxvi. 15.

his meat; and to esteem it the greatest fatigue to return it to his mouth: or it seems a most intolerable irksome labour to feed himself.

his ^h bosom, it grieveth him to bring it again to his mouth.

16 The inactive drone hath, moreover, his own wisdom in higher estimation, than that of numbers, who can give rational answers, or do form exact judgments of things.

16. The sluggard is wiser in his own conceit, than seven men that can render a reason.

17 He who in passing by people at variance angrily mixes with them, or from being only a spectator of wrangling debates, wherein he is not particularly concerned, becomes a most wrathful partisan; acts in as unadvised a manner, as he does who by pulling a dog's ears, provokes him, all in his power, to bite him.

17. He that passeth by, and meddleth with strife *belonging* not to him, is like one that taketh a dog by the ears.

18 and 19 As a real mad-man, or a sportive mimick that represents one of those sons of outrage, who instead of diverting the spectators by giving them sudden but inoffensive flaps, throweth destructive weapons, brandishes lighted torches, shooteth sharp-pointed arrows, and what occasions death: the same inconsiderate noxious part does he act, who urgeth his friend to commit frauds; and afterwards declares, I intended no harm, I thought of no fraud; I confess matters have happened most perversely, but they were the farthest from any designs of mine.

18 and 19. As a ⁱ mad man who casteth firebrands, arrows, and death: So is the man that deceiveth his neighbour, and saith, Am not I in sport.

20 When the combustibles, wood or stalks of flax are deficient or wholly

20. Where no wood is, *there* the fire

^h Bosom, צלחת signifies a *dish* to stew meat, or to serve it up in: so called, perhaps, because it *advanced*, or was handed from one to another.

ⁱ Vide *Schult. in Loc.*

fire goeth out: so
where *there is* no
tale-bearer, the strife
ceaseth.

wholly spent, the fire is extin- SECT. 30.
guished: and when there is no Proverbs
person whose mind is exulcerated xxvi. 20.
with discontent envy or malevo-
lence, and who uttereth himself in
words suitable to such bad disposi-
tions; discords and animosities,
after all their violent tossings and
disturbing of the world, will be
still or quiet.

21. *As coals are*
to burning coals,
and wood to fire;
so *is* a contentious
man to kindle strife.

Truly as fresh coals readily kindle 21
from and add to the heat of burn-
ing ones: and wood to that of
fire: the same it is with a conten-
tious man as to inflaming people's
passions, or keeping up the zeal
and turbulency of their oppositions
and parties.

22. The words
of a tale-bearer *are*
as wounds; and they
go down into the
innermost parts of
the belly.

Such enemies are mankind to 22
their own tranquillity and social
happiness, that the invidious re-
ports of a malignant rancorous per-
son, are as pleasant meats or drinks;
which are greedily swallowed, and
allowed to make deep and lasting
impressions in the inmost recesses
of their hearts.

23. ^k Burning lips
and a wicked heart,
are like a potsherd
covered with silver
dross.

Warm expressions of friendship, 23
and an insincere evil and corrupt
heart, are like an useless potsherd o-
verlaid or gilded with silver dross.

24. He that hat-
eth, dissembleth with
his lips, and layeth
up deceit within
him.

To prevent being detected, he 24
that hateth commonly personateth
another in his discourse, and trans-
forms himself into the appearance
of a most cordial friend; keeping
the occasion of his fraud within,
or cherishing at the same time in
his breast an obstinate aversion.

When

^k *Burning*, commonly to burn, pursue, persecute with
an inflamed malicious hatred: but the scope of the place
seems plainly to require that it be used here in a good
sense.

SECT. 30.

Proverbs

xxvi. 25.

When he maketh his voice gracious, and expressive of the tenderest affection, do not believe and confide in him as one who is true and faithful: for there is the perfection of abomination, or the most entire ill-will detestation and hypocrisy in his heart.

26 He whose hatred is covered with such pompous deceit and flattering acclamations as lead into pernicious error, his horrid malignity shall be exposed and duly punished before the great congregation.

27 It is only equity, and the event may sooner or later be depended on, that he who diggeth a pit in order to destroy another, shall fall thereinto himself: and he who rolleth up a stone with design that it may rush down on another, shall find that it will return upon and crush himself.

28 The time will come when the disguised false tongue shall abominate its smoothest flatteries: and the slippery oily lips shall hurry their owner to a most dreadful downfall and compleat ruin.

25. When he speaketh fair, believe him not: for there are seven abominations in his heart.

26. *Whose* hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27. Who so diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28. A ¹ lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin.

¹ Some render, *a false tongue will hate those whom it hath hurt, and a smooth mouth drive to destruction.*

CHAP. XXVII.

SECT. XXXI.

No great dependance to be placed on future time. Commendation to be received from others, not from our selves. The affliction of fools heavier than stones or sand. Danger from envy. Open admonition preferable to secret affection. Upon friendship. Wisdom. Early and loud benedictions. A chearful companion. Incurrible stupidity. Secular affairs, and the attention proper to them.

CHAP. XXVII. I.

CHAP. XXVII. I.

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

BE not puffed up with vain-glory on account of any thing, SECT. 31.
you are not to enjoy till future time come; for you know not Proverbs xxvii. 1.
what may happen previously, to disappoint all your most sanguine hopes.

Let another man render you illustrious, by extolling your good qualities or worthy actions, and not your own mouth boast of them; an acquaintance or person who has been distinguished by your favour, celebrate it; rather than your own lips make you suspected of acting only from views of ostentation and self-applause.

The weight of a stone is heavy 3
to him on whom it falls; and the burden of sand greatly oppressive to him that is under it; but the affliction and entire vexation a foolish stupid person creates to himself

^m נכר signifies to be distinguished from other things or persons by some particular discriminating mark or appearance: and is used both to denote a *foreigner* and an *acquaintance* or *friend*. Deut. xxxiii. 9. Job vii. 10. Psalm cxlii. 4.

SECT. 31. himself and others, are more intolerably grievous than both of them.

Proverbs A fixed displeasure has no regard to the sufferings, does not relent at the sorrows of others; and raging anger truly resembles an overflowing of waters, which plows up the ground; but who is able to oppose, or support himself against the violent attacks of the passion of envy or jealousy?

5 Kindly convincing a man of having done wrong in an open publick manner, is greatly preferable to affection and friendship, that never appeared in any actions to his advantage.

6 The real wounds or sharpest corrections of a friend, proceed from unfeigned good will, and are calculated to heal and amend; but the fondest external caresses of an enemy, alluring to vice and ruin, smell like putrefaction and are impregnated with the most malignant fatal poison.

7 A man whose appetite is cloyed, or who enjoys the greatest plenty, is apt to neglect, as trampling under foot, the richest delicacies; but to him who is destitute of the necessaries of life, any coarse fare relishes like the sweetest morsel.

8 As a bird, that rangeth here and there at a distance from its nest, is restless and exposed to many hazards: so is a man subjected to inquietudes tossings and sufferings, who straggles from his home, neglects his proper business, or frequently changes his settled habitation.

4. Wrath *is* cruel, and anger *is* outrageous; but who is able to stand before envy?

5. Open rebuke *is* better than secret love.

6. Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

7. The full soul lotheth an honey-comb; but to the hungry soul every bitter thing is sweet.

8. As a bird that wandereth from her nest; so *is* a man that wandereth from his place.

9. Ointment and perfume rejoice the heart: so ~~are~~ the sweetness of a man's friend by hearty ^a counsel.

10. Thine own friend and thy father's friend forsake not; neither go in to thy brother's house in the day of thy calamity; for better is a neighbour *that is* near, than a brother far off.

11. My son, be wife, and make my heart glad, that I may answer him that reproacheth me.

12. A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished.

13. Take his garment that is surety for

As ointment and perfume, with ^{SECT. 31.} their oiliness and fragrancy, recreate the senses, revive the spirits, ^{Proverbs xxvii. 9.} and give fresh vigour to the whole animal frame: so doth the pleasure of a friend exhilarate the mind, smoothen it from roughness, and banish its cares and anxieties.

Have in the highest esteem, and ¹⁰ preserve with the utmost care, that friend whom you have always found faithful; and likewise him who hath befriended your father; neither, as neglecting or doubting of his kindness, do you under adversity when many desert, in the room of him apply to your kindred or near relatives: for a good neighbour that is near in affection, and has an entire regard, is preferable to a brother, who has no disposition to perform the laws of relationship, or offices of kindness.

My son, be skilful and learned ¹¹ in the affairs of virtue and religion; and thereby give my heart the most sensible exquisite pleasure; and if ever I be accused of negligence in your discipline, I shall easily produce your conduct to refute all charges.

An experienced sagacious per- ¹² son observes with due attention an approaching evil, using means for his own security and protection: but the unthinking and silly proceed in their usual course and suffer the penalty.

You can scarce be secure for a ¹³ loan unless you take his pledge, though

^a *Counsel*, Schultens derives the word not from *צו* *confusit*, but from *צו* *supavit*; *supatus fuit* in duritiem.

- SECT. 31. though it be even his wearing apparel, who is so unadvised as to be surety for a stranger; and on account of his inconsiderate practice, especially in favour of harlots, he is served right if you destroy his pledges or make a bankrupt of him.
- Proverbs xxvii. 13.
14. He who after the manner of an interested sycophant, or common feller of praises, is early and unseasonable, loud and lavish in commending and extolling his friend; his panegyrics and sordid adulations shall be reckoned a disparagement and reproach to him.
15. A continual dropping or pouring of heavy rain, which confines people in their houses, and a wrangling clamorous woman are exactly upon a level one with the other.
16. Whosoever attempts to conceal or suppress her daily domestick strifes, will find it no more in his power, than to confine the strongest gusts of wind; or the most odoriferous ointment with which his right hand is chafed, the strong scent whereof sufficiently publishes it.
17. As a file rubs away the rust, and gives a shining aspect to iron; so doth a man brighten up the countenance, calm the passions, and refine the manners of his friend.
- for a stranger, and take a pledge of him for a strange woman.
14. He that blesteth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
15. A continual dropping in a very rainy day, and a contentious woman are ° alike.
16. Whosoever hideth her, hideth the wind, and the ointment of his right hand which bewrayeth it self.
17. Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

He

° *Alike*, *Schultens* derives from a radix signifying to drink and to winter or to take up winter quarters. Which, whether it be the sense of the words or not, is but too true in fact; viz. That a contentious wife is a bitter cup some have to drink, and that throughout all the year she makes the season look winterly. The images in the next verse are striking, that compare her to *Boreas* which cannot be pocketed; and a kind of ointment which will not be scentless.

18. Whoſo keep-
eth the fig-tree ſhall
eat the fruit thereof:
ſo he that waiteth
on his maſter ſhall
be honoured.

He who as his particular charge SECT. 31.
taketh care of the fig-tree, in the way
of reward for his labour ſhall Proverbs
partake of the fruit thereof; in xxvii. 18.
like manner, he that obſerveth the
rules given him by his maſter, as
the recompence of his induſtry and
fidelity, ſhall be promoted.

19. As in water
face ~~affwereth~~ to
face: ſo the heart
of man to man.

As water is moveable and change- 19
able into the greateſt diverſity of
forms, this moment ſmooth and
ſerene, the next ſwelled with
ſtorms and roaring in billows; ſo
do the affections of men's minds
alter, according to the variety of
perſons and tempers they meet
with: the pleaſed delights, the
ſorrowful grieves, and the angry
chagrins them.

20. Hell and de-
ſtruction are never
full; ſo the eyes of
man are never ſatis-
fied.

The *ſchool* or ſeparate ſtate, and 20
particularly that large part of it
where horror and deſtruction reign,
are never ſo filled but they can
contain more: ſo the vaſt deſires
of man, his inſatiable avarice or
unbounded ambition, are never
completely gratified.

21. As the ſining-
pot for ſilver, and
the furnace for gold;
ſo is a man to his
praiſe.

As the ſining-pot is uſed for pu- 21
rifying ſilver and the furnace for
refining gold; ſo is the mouth of
a wiſe man to be particularly
guarded what praiſe paſſeth through
it, or whom it is applied publickly
to celebrate; that its commendation
be proportionable to the de-
gree of merit, free from vanity,
and for that which is nobly excel-
lent.

22. P. Tho' thou
ſhouldeſt bray a fool
in

All expedients to reclaim an im- 22
penetrable groſs fool, ſeem utterly
loſt

P. There ſeems to be a reſemblance betwixt this and the
Arabick adage, in the 57th of the ſecond century published
VOL. IV. C c by

SECT. 31. lost upon him; and though you should bray him in a mortar amongst broken pulse with a pestel, yet will it avail nothing; his foolishness and stupidity, as growing to, are inseparable from him.

Proverbs
xxvii. 22.

- 23 In all the various provinces of life, particularly in the most ancient and important ones of shepherds and herdsmen, the inspection and regard of the master or owner are indispensably necessary: do you therefore perfectly acquaint your self with the state of your flocks; and bend your mind or set your heart to the care of your herds.
- 24 For that kind of riches which consisteth in money, however safely treasured up or strongly guarded, is obnoxious to various hazards, and perisheth or consumeth in the using: and the splendour of kings may be eclipsed, or their wealth exhausted.
- 25 Your attention and industry are required and strongly invited; the earth offers its bounties to the hand of diligence; the herbage shines in all its verdure and beauty; the stronger grass is conspicuous in its utmost luxuriance; and the produce of the mountains on all sides, are carried into store-houses.
- 26 The lambs in their woolly fleeces, plentifully supply with materials for apparel: and the he-goats will so increase and multiply the flock, as to equal the full value of your land.
23. Be thou diligent to know the state of thy flocks, and look well to thy herds.
24. For riches are not for ever: and doth the crown endure to every generation?
25. The hay appeareth, and the tender grass sheweth it self: and herbs of the mountains are gathered.
26. The lambs are for thy clothing, and the goats are the price of the field.

As

by *Erpenius*, viz. The proverb of a dog's tail not being made straight, though it be brayed in a mortar.

27. And thou shalt have goat's milk enough for thy food, for the food of thy household, and for maintenance for thy maidens.

As to food, your goats will afford the richest milk; abundantly sufficient for your own use; for the service likewise of your family: even for the compleat sustenance of all your female slaves.

SACT. 31.
Proverbs
xxvii. 27.

CHAP. XXVIII. SECT. XXXII.

Timidity of the wicked, courage of the virtuous. Confusion from general prevarication, safety from skill and prudence. Mighty oppressors compleatly ruinous. Transgressors of the law celebrate the vicious. Ignorance the effect of evil doing, intelligence of virtue and piety. Usury some time to be distributed to the poor. Devotion without moral obedience an abomination. Tempters themselves to fall into temptation. Confession and amendment of sin shall find mercy. Happiness of self diffidence. Mischiefs of an obdurate presumption. Security of integrity. Upon accumulating riches. Admonition. Robbery of parents. Self confidence. Abusing.

CHAP. xxviii. 1.

CHAP. xxviii. 1.

THE wicked flee when no man pursueth: but the righteous are bold as a lion.

CONSCIOUS of his own demerit, the impious and unjust suspect dangers, and retreat from enemies though there are no visible ones that pursue them; but the good and righteous, as a young lion that begins to seek his prey, are confident of their perfect security.

SECT. 32.
Proverbs
xxviii. 1.

2. For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

2. Through the defection and obstinate revolt, of a country from subjection to rightful authority and the government of just laws, they divide into factions under different leaders; but a prudent skillful manager of publick affairs will recover them from their distractions, and settle them in peace safety, and a flourishing prosperity.

- SECT. 32. **Proverbs** xxviii. 3. A powerful man, possessed in the way of hereditary right of the highest dignity and the largest fortune, who uses injuriously, or violently oppresses an already impoverished people; is like a sweeping rain which leaveth nothing for food, of fruit or corn, that is not utterly destroyed.
- 4 They who have withdrawn all regard to the practice of virtue, in the highest terms celebrate every man that is governed by his inordinate passions and that makes no difference betwixt right and wrong: but as to the regular observers of the law, who ought to be extolled, and who are avowed enemies to all such proceedings, they exert their utmost force of biting satire; and bend all their malignity against them.
- 5 Men addicted to iniquity and mischief, are so blinded and infatuated with their vices, as not to discern what is equal and right: but those of unfeigned piety and virtue, distinguish in all respects with the utmost precision and moral exactness.
- 6 More excellent in himself, and of inexpressibly greater importance to society, is the poorest ragged member thereof, who inflexibly proceeds in one plain course of simplicity and integrity; than he who has no steady rule, but goes this way
3. A ^q poor man that oppresseth the poor, *is like a sweeping rain which leaveth no food.*
4. They that forsake the law, praise the wicked: but such as keep the law, contend with them.
5. Evil men understand not judgment: but they that seek the LORD understand all *things*.
6. Better *is* the poor that walketh in his uprightness, than *he that is* perverse in his ways, though *he be* rich.

^q Poor, רש, as *Schultens* observes, is not improbably derived from רש *hereditario jure possedit*; though it may refer to a ruler or general who is powerful as to troops or a standing army; but reduced to the last extremity in his finances how to support them.

way or that as may serve his self. **SECT. 32.**
 ish purposes, though that same
 man be grown immensely rich. **Proverbs**

xxviii. 6,

7. Whofo keep-
 eth the law, is a
 wife son: but he
 that is a companion
 of riotous men, sha-
 meth his father.

He who as a matter under his
 charge, guards the precepts of the
 law from being violated in his
 practice, is a son who to his own
 honour and that of his parents,
 shews judgment and discretion:
 but he who herds with those who
 live in luxury, or supports sottish
 good for nothing gluttons, redu-
 ceth his father to such a state of
 ignominy, as is attended with the
 utmost disorder and confusion.

8. He that by u-
 sury and unjust gain
 increaseth his sub-
 stance, he shall ga-
 ther it for him that
 will pity the poor.

He who accumulates wealth, by 8
 that forbidden usury or exorbitant
 interest, which are as poison to a
 man's substance; shall gather it
 with all care, for him, who will
 shew an extraordinary beneficence
 and liberality to the necessitous
 and distressed.

9. He that turn-
 eth away his ear
 from hearing the
 law, even his prayer
 shall be abomination.

He who wilfully departeth from 9
 his duty and the obedience of the
 laws of virtue, his warmest devo-
 tional exercises are execrable and
 shall be rejected with abhorrence.

10. Whofo caus-
 eth the righteous to
 go astray in an evil
 way, he shall fall
 himself into his own
 pit: but the upright
 shall have good
 things in possession.

He who by his advice or per- 10
 suasion, carrieth away the unde-
 signing and sincere to do what is
 wrong, or leadeth them by means
 of their strong passions, mistaken
 views or ignorance as to the con-
 sequences, into evil courses; as
 into a pit of his own digging he
 shall fall into the mischief and ruin
 he hath contrived for others: but
 men of virtue and strict integrity,
 in a constant succession, shall pos-
 sess whatever can render life com-
 fortable and happy.

The

- SECT. 32. The rich man being successful in increasing his substance, has usually an high opinion of his own superior wisdom: but the man of low estate who has judgment and prudence, will examine him with such accuracy as to make a clear and full discovery of his intellectual impotency and profound folly.
11. The rich man *is* wise in his own conceit: but the poor that hath understanding searcheth him out.
- 12 When men of virtue and piety triumph over their enemies, or are exalted in power and authority, there is a growing dignity and glory in the joyful occasion to the whole community: but when the ungodly and immoral rise to prosperity and splendour, the man is sought for, disguised and only personates in any acclamations; does not express his real inward sense of the misfortune and calamity to mankind.
13. When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.
- 13 He that extenuates, passes by, and buries in oblivion, without either owning or amending his obstinate disobedience to a law which he ought to observe; shall not be a prosperous improving man: but he who publickly acknowledged and entirely leaveth off the practice, shall be treated with the tenderest affection and commiseration.
13. He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.
- 14 Truly happy and blessed is that man, who liveth under such fearful apprehensions of distant danger, as keeps his mind steady to a religious reverence and virtuous obedience: but he who notwithstanding innumerable admonitions, as hammering it into one solid piece, maketh his heart obdurate refractory and incorrigible, shall fall into such
14. Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

such anxiety and vexation as shall Sect. 32.
prey upon his spirits.

15. *As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.*

As an hungry lion growling over the prey which he is devour- xxviii. 14.
ing, and a raging bear running about in quest of it; so is an ungodly and tyrannical ruler, over an almost exhausted impoverished people.

16. *The prince that wanteth understanding, is also a great oppressor: but he that hateth covetousness, shall prolong his days.*

As to a governor set over, to 16
protect a community, if he be remarkably deficient in discretion or consideration, he will increase his exactions and oppressions: but he that is an utter enemy to forcing men's property from them by dishonest avaricious practices, shall continue life beyond the usual date, or enjoy a most long and happy one.

17. *A man that doeth violence to the blood of any person, shall flee to the pit, let no man stay him.*

A man who has committed 17
murder, being haunted with invincible terrors, or perpetually pursued by his own guilty reflections; will flee, not to a city of refuge; but will lay violent hands on, or some way be apt to hurry himself, into the pit of destruction; there is no need to apprehend sentence or execute him.

18. *Who so walketh uprightly, shall be saved: but he that is perverse in his ways, shall fall at once.*

He who habitually practises the 18
most perfect virtue and integrity, has abundant room, the largest scope for proceeding; which will certainly be attended with peace safety and prosperity: but he whose ways are double, and who does not keep steady to the end and rule of upright conduct, shall at one stroke be altogether overthrown, or with a single calamity entirely ruined.

19. *He that tilleth his land, shall have*

He who laboureth diligently in 19
tilling his land, shall have more bread

SECT. 32. bread than is sufficient for his private consumption: but he who keepeth company with persons who follow no business, shall only abound in the most neglected and distressed poverty.

Proverbs
xxviii. 19.

20. A man who remains unalterably fixed in his proper state of duty and virtue, shall grow or greatly improve in all instances of prosperity and happiness: but he that, leaving it, presseth on to arrive at riches, shall not be clear from guilt nor exempt from punishment.

21. To make distinctions of persons, and prefer one before another on account of differences that are accidental and trifling, is egregiously wrong and unfitting; and yet the man who prevails in the regard of such, for only a piece of bread, will prevaricate and revolt from his duty to the person who prefers him.

22. He who is carried with the utmost impetuosity of an unbridled appetite to prosecute riches, is a man of an evil eye or is a most envious greedy miser: and does not consider that for gain he is divesting his mind of every human virtue; and as to the noblest of all wealth, from that moment bringing

have plenty of bread: but he that followeth after vain persons, shall have poverty enough.

20. A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent.

21. To have respect of persons, is not good: for, for a piece of bread that man will transgress.

22. He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him.

* Literally *shall abound, be satiated, or have more than enough of strict poverty, dispossession of property, or extreme want.* A manner of expression frequently to be met with in Scripture and in the Arabick writings. Thus *Isa. xxxiv. 11.*—*Line of confusion, or exactest rule of irregularity.* *Jeb x. 22.*—*Where the light Jubar or sun-beam it self is darkness.* *Ispahan. Hist. Salad. p. 479.* *They were moved with rest it self; they were conspicuous by concealing, and themselves shone forth by hiding; they were dissolved by congelation, and set on fire by extinction.*

ing upon himself the most abject poverty. SECT. 32.

23. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

He who in a friendly manner sheweth a man wherein he is mistaken or has done wrong, to me, should afterwards find that he is more acceptable to him, and higher in his favour, than he who smooths his tongue to colour over his errors; and by flattering speeches insinuates himself into his good affections. Proverbs xxviii. 22, 23.

24. Whoso rob-
beth his father or his
mother, and saith,
It is no transgres-
sion; the same is the
companion of a de-
stroyer.

He who taketh away by force the property of his father or his mother, and declareth that there is no duty neglected, no law violated in so doing; the same must be in a confederacy with the most profligate of mankind, the associate of a robber who plunders an house, or an invader who lays waste a country.

25. He that is of
a 'proud heart, stir-
reth up strife: but
he that putteth his
trust in the LORD,
shall be made fat.

He that has insatiable desires or an unbounded avarice, not content with what is his own, will throw things into confusion: but he who by a regular discharge of his duty confideth in the Almighty, shall enjoy an happy state or shall prosper as to all temporal blessings.

26. He that trust-
eth in his own heart,
is a fool: but who-
so walketh wisely,
he shall be delivered.

He who reckoneth himself perfectly secure, in following the devices and desires of his own heart, is absurd and silly: but he whose course of life is strictly conformable to the laws of religious wisdom, by some quick expeditious method shall escape imminent dangers.

To

' רחב signifies to be large, wide, spacious, extensive, whether it be joy, trouble, desire, pride, with which the heart is enlarged: here most probably covetousness may be designed.

SECT. 32. **W** To him who is open and liberal in his bounties and charities to the necessitous and distressed, there shall be no deficiency of provision and all desirable accommodations : but he that as setting a seal upon his eyes, refuseth to take proper notice by succouring them, shall have expressions of detestation and abhorrence in the greatest abundance heaped upon him.

Proverbs
xxviii. 27.

28 When persons of vile characters are advanced to posts of dignity and civil authority, men secrete themselves in places of concealment for security : but when they happen to be disgraced or destroyed, men of worth and virtue prosper and flourish.

27. He that giveth unto the poor, shall not lack : but he that hideth his eyes shall have many a curse.

28. When the wicked rise, men hidethemselves: but when they perish, the righteous increase.

C H A P. XXIX.

S E C T. XXXIII.

Ruin from rejecting admonition. Publick mirth or sorrow, as the good or bad are promoted. Flattery a snare. The righteous the poor man's advocate. Scoffers incendiaries. No end of debates with fools. The upright hated by the criminal. Effects of disguises, or truth and good faith in rulers. Advantage of admonition. Danger from precipitancy. Anger. Pride. Partnership with a thief. Fear of man. Many ambitious of a prince's favour: perfect equity only from God.

C H A P. XXIX. I.

C H A P. XXIX. I.

SECT. 33. **W** A MAN who hath been frequently admonished of his errors, and severely suffered for his faults, yet obstinately and impenitently persists in them; shall in the end, as broken in pieces, suddenly fall into a state of the most dreadful ruin : neither shall there ever be any reparation remedy or recovery.

Proverbs
xxix. 1.

HE that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

When

2. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

When men of piety and integrity grow in numbers, flourish in earthly prosperity, and are advanced to stations of dignity and authority; from their reasonable hopes of the propitious influences of such qualities on a community, the people greatly rejoice: but when men of no principle or character are promoted, they cannot but be sensibly afflicted, to look forward to the yoke of tyranny they shall groan under.

3. Whoso loveth wisdom, rejoiceth his father: but he that keepeth company with harlots, spendeth his substance.

The prudent youth, who as a chaste and beautiful spouse, loveth and adhereth to the laws of religious wisdom; giveth his good father inexpressible pleasure: but he who is devoted to lewd pleasure, and supporteth harlots, will soon dissipate the largest fortune, consume immense riches.

4. The king by judgment stablisheth the land: but he that receiveth gifts, overthroweth it.

A wise and good governor, who observes and enforces the laws of strict equity and universal righteousness, shall thereby ascertain the safety and prosperity of a whole nation: whereas he who admitteth oblations to commute for bad morals, or receiveth presents to pervert judgment, as demolishing a building, corrupts the people and subverts the state.

5. A man that flattereth his neighbour, spreadeth a net for his feet.

A man who smootheth his tongue or useth flattering speeches in accosting and conversing with his neighbour; as spreading a net for entangling the feet of game, commonly designeth to supplant, ensnare, or some way effect his ruin.

6. In the transgression of an evil man

In the prevarication of an evil mischievous man with God's laws, there

SECT. 33. there is a most dangerous fatal *man there is a snare:*
 snare laid, which may perplex o- *but the righteous*
 Proverbs thers, and that in the issue shall *doth sing and rejoice.*
 xxix. 6. take himself: but the pious and

sincere, though he fall shall rise again, and when he succumbs under the greatest weight of sorrow, shall rejoice exult and triumph.

7 In the administration of publick affairs or in courts of judicature, the righteous magistrate or equal and impartial judge takes all due cognisance of the merit of the poor man's cause: but the ungodly and iniquitous is not concerned to know himself nor make others understand what conscience and equity mean.

7. The righteous considereth the cause of the poor: *but* the wicked regardeth not to know it.

8 Haughty scornful persons blow up a city into flames, tumults and discord; but moderate prudent ones heal their animosities and return them to their right minds of tranquillity and harmony.

8. Scornful men bring a city into a snare: but wise men turn away wrath.

9 A wise and good man, if he have a controversy with a stupid heavy one, whether he attempt to convince him of his errors, in rough harsh terms or in mild and gentle language, yet he will not acquiesce in them, nor cease to be troublesome.

9. If a wise man contendeth with a foolish man, whether he rage or laugh, *there is no rest.*

10 Men guilty of murder or other atrocious crimes shew no favour to the most perfect and upright of characters; they even seek the life of every one who acteth sincerely according to truth and righteousness.

10. The blood-thirsty hate the upright: but the just seek his soul.

11 The weak and foolish upon a slight provocation produceth the utmost ardour of resentment: but the reflecting and considerate, as soothing

11. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

foothing it backwards with his hand, represseth, bridled, or holdeth it in with candour and patience.

SECT. 33.
Proverbs
xxix. 11;
12.

12. If a ruler hearken to lies, all his servants are wicked.

If a magistrate lord or master dispose his ears and mind to a ready and earnest attention to the language of deceit and falsehood; all his servants will follow his example, and be in the utmost disorder and confusion as to truth and falsehood, right and wrong.

13. The poor and deceitful man meet together: the LORD lighteneth both their eyes.

The ragged almost naked poor, and the swaddled heavy-clothed rich in his robes of state, with the bearer of his train, meet one another: the LORD in both circumstances affordeth them proper representations of things if they will attend to them, and putteth it in their power to be virtuous and happy.

14. The king that faithfully judgeth the poor, his throne shall be established for ever.

The governor, who as equity prescribes, acts the part of an advocate for and defender of the lowly afflicted and injured; his throne shall stand upon an unshaken and immovable foundation.

15. The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame.

The seasonable prudent use of correction and admonition produce wisdom and virtue: but a child, as it were let loose, thrown out, and not properly disciplined, in the irregularities of his future life reflecteth an extreme dishonour upon both his father and mother, for their former indulgence which has occasioned them.

16. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

When the impious and immoral grow rich and powerful, wilful prevarications with the laws of GOD and man prevail and abound: but their tenure is short; their heightened vices hasten their fate; and

SECT. 33. and the righteous who have beheld
 their elevation shall likewise in
 due time be spectators of their
 downfall and ruin.

Proverbs
 xxix. 16.

17 Discipline your son into duty and obedience, and he shall become the happy means to you of an easy and comfortable state of mind; yea, he shall give you exquisite pleasure, even an entire satisfaction.

18 Where no due attention is given to that instruction, which the law in the ordinary manner of receiving it affords, the people are necessarily stript of their highest honour, or strongest defence and security: like a sphere or globe violently thrown against the ground and beaten to pieces, they are certainly soon divided and scattered: but he who, as he is indispensably obliged, keepeth all God's commandments, how happy is he!

19 It is the distinguishing character of an impudent obstinate slave, that words alone without stripes will not discipline him into duty: he cannot but understand, 'tis sufficiently plain when he is spoken to or called for, but such is his obduracy or malignity, that there is no answer to be had from him.

20 In the course of your observations, you have doubtless remarked on a man who appeared over eager to be heard, and most precipitate to expose his own undigested thoughts: there is solid ground of reason to expect an heavy stupid creature may some time learn wisdom, than that he will ever do it.

17. Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

18. Where *there* is no vision, the people perish: but he that keepeth the law, *happy is* he.

19. A servant will not be corrected by words: for tho' he understand, he will not answer.

20. Seest thou a man *that is* hasty in his words? *there is* more hope of a fool, than of him.

21. He that delicately bringeth up his servant from a child, shall have him become his son at the length.

22. An angry man stirreth up strife, and a furious man aboundeth in transgression.

23. A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24. Who is a partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not.

25. The fear of man bringeth a snare: but who putteth

He that as dandling him on his lap, treateth his servant from his childhood in an affectionate tender manner; in his adult state will find, that he expects a behaviour that most properly belongs to one of his offspring.

An arrogant disdainful person aggravates all occasions of division and animosity: and a cholerick violent one magnifieth to the utmost every indignity or provocation.

A dictatorial pride, self-sufficiency, or insolent overbearing temper and carriage in a man, shew such meanness and want of reflection as render him contemptible and hateful: whereas the modest submissive and truly humble, thereby intimate a degree of real merit; claim regard, and so far as the opinion of the best judges have weight, are certain of esteem and character.

He that industriously concealeth gross enormities, and thus maketh himself an accomplice with a robber or other notorious offender, is actually deemed in some sense guilty, and deserving of sufferings: the same as he who is a witness of blasphemy, and discovereth not the profane and shocking author.

Civil authority and superiors in power and station, have frequently intimidated people of irresolute weak

¹ *Schultens renders, he that bringeth up delicately as a stallion his servant from his childhood; his posterity likewise shall be of the prolific breeding kind.*

^u See *Levit. xxiv. 11.* Agreeable to which is the German adage. *Der behler ist so gut als der flehler.*

SECT. 33.
Proverbs
xxix. 21.

SECT. 33. weak minds into the most dangerous snares, of basely betraying truth and violating conscience: putteth his trust in the Lord, shall be safe.

Proverbs
xxix. 25. but he who reckons himself secure in doing his duty; and obeying and confiding in the Almighty, shall prove to be perfectly safe: and as situated on the inaccessible height of a lofty tower, out of the reach of danger.

26 As if their happiness and even being depended on it, the generality are intently solicitous to secure the favourable regard of persons in stations of eminence: nevertheless, every man's distinct allotment of good or evil is not at the meer option of the most exalted fellow-creature, but is certainly dispensed as is most convenient, by the sovereign direction of the most high God.

27 A similarity or opposition of manners, affections, and pursuits, visibly produce lasting friendships or antipathies: thus the unrighteous man's temper and actions, in the estimate of the pious and just, render him an object of pity, contempt, and detestation: on the other hand, he who prosecutes one certain path of undeviating plain integrity, is disliked and abhorred by him who makes no difference betwixt right and wrong, virtue and vice.

26. Many seek the ruler's favour, but every man's judgment cometh from the Lord.

27. An unjust man is an abomination to the just: and he that is upright in the way, is abomination to the wicked.

CHAP. XXX.

SECT. XXXIV.

Important discourse of Agur. Man's great negligence and imperfection. The supreme excellence of the Deity and his declarations. Reasons for preferring a middle state in life. Different kinds of detestible enormities. Objects that are insatiable. Contumelious usage of parents. Matters that are prodigious and unsearchable. That are intolerable. Creatures that are diminutively small, but most sagacious. Majestick and venerable ones. Errors to be early atoned with the humblest submission.

CHAP. XXX. I.

CHAP. XXX. I.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

2. ^w Surely I am more brutish than any man, and have not the understanding of a man.

THE following ones were the SECT. 34. ^{Proverbs xxx. 1.} ~~proverbial expressions of Agur the son of Jakeh.~~ Truly the important and ever memorable discourse which that excellent man delivered, with a full assurance of their truth and certainty to *Ithiel*; even to his disciples *Ithiel* and *Ucal*.

In personating the generality of the human species, with the principles they act from and the measures they pursue, I may freely declare—It is not a more lamentable than certain fact, that as to rational spiritual concerns and a future endless being, I appear more insensible than should seem to be in the power of man; and by no means to judge and balance, as

^w *Aben Ezra* supposes this may be an answer to a somewhat like interrogatory to that which was put to the Oracle *Apollo*; viz. *Who was the wisest man?* The reply whereto was, *he that is sensible of his own ignorance.* In the manner of *Pythagoras*, who declined the name of *wise*, or *Socrates*, who is reported to say, *this only I know, that I know nothing.* It is observable that this chapter begins the fourth part of *Proverbs* according to the *Jewish* division.

SECT. 34. becomes an intelligent and accountable mortal.

Proverbs With repeated constant lectures,
xxx. 2, 3. I have not duly improved in the

noblest skill of religious wisdom; nor with the maxims and experiences of ancient worthies acquired that moral knowledge which inclines to the practice of holiness or universal righteousness.

4 Notwithstanding his intellectual capacities and all desirable advantages, who hath elevated his conceptions to contemplate the grand object of religious homage? or considered to any purpose the amazing attribute of the divine Omnipotence, and to what an immensity of extent it reaches? Who it is that presides in the exalted heavens, and penetrates to the earth's deepest caverns, or the lowest *sheol*? Who, as holding them within the hollow of his hand, easily congregateth and confineth all the most raging blasts of the awakened wind? Who, as swaddling them in a garment, hath fastened together the largest quantities of flowing waters in the clouds and seas? Who hath laid the solid foundation, and raised the goodly structure of this capacious earth, with its remotest parts, from pole to pole? Declare if you are, as you surely ought to be, in some measure acquainted, what are his eminent distinctions? and what titles and characters exactly correspond to his various offspring?

5 Whatever the most high God hath designed, any way expressed or solemnly commanded, is refined in

3. I neither learned wisdom, nor have the knowledge of the holy.

4. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5. Every word of God *is* pure: he *is* a shield unto them that

that put their trust in him.

in wisdom and equity, to the ut-
most perfection and freedom from
all degrees of impurity : as a mi-
litary man's shield, he is a certain
unshaken defence, to them who
in the observance of his laws en-
tirely rely upon him.

6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

As if they were insufficient or imperfect, add not, for secular ends, as of equal authority, your own inventions or private opinions to the divine declarations : lest he convince you by sufferings of your gross mistakes ; and you appear to the whole world to be a wicked cheat, or vile impostor.

7. Two things have I required of thee, deny me them not before I die.

Two articles I constantly present to thee, most faithful and beneficent GOD, in my prayers, as the objects of my ardent wishes : refuse not thou to grant them me, so long as I have to live in this world.

8. Remove far from me vanity and lies ; give me neither poverty nor riches, feed me with food convenient for me ;

In the affair of religion, let me be so far from lying under any temptation to idolatry or superstition, that I may always look with abhorrence on that which is void of truth and goodness, and can answer no purpose of virtue and happiness : and that my secular allotment may be neither riches nor poverty : but the bread of my allowance, that is suitable to my station and answerable to my necessities, may by the kind hand of thy providence, be in due course constantly dealt out to me ;

9. Lest I be full, and deny thee, and say, Who is the LORD ? or lest I be poor, and steal, and take

Lest in an affluence I should have more than a sufficiency, and misapply the residue ; and by refusing him due acknowledgments, dissemble or belye the truth power
D d 2 and

Sect. 34.
Proverbs
xxx. 5.

- SECT. 34. and goodness of the Ever-blessed Deity : impiously saying, Who is my God *in vain*.
- Proverbs xxx. 9. the most High GOD, as to any connection I have with or dependence on him ? Or on the other hand, lest being stript of all property, I seek for a subsistence by indirect measures of private stealth : and lay hold on the name of the tremendous JEHOVAH, right or wrong to protect me, swearing in the most presumptuous audacious manner.
- 10 Entertain not unreasonable surmises, nor utter envious calumnies to your common master, concerning a subordinate officer or minister ; lest in vindicating himself he be obliged to render you vile and despicable ; and he to whom you are equally accountable, acquitting him, condemn and punish you.
- 11 There is a worthless age, or most undutiful ungrateful generation, that treat even their aged good father with contumelious language : and make not honourable mention of their affectionate tender mother.
- 12 There is a formal set or most ceremonious race, who in their own mistaken views appear shining bright ; and, like the purest metals, to be free from all drossy mixture ; and yet with their most specious professions, are not clear from moral pollution ; nor shall by means of any external rites escape the greatest punishment.
- 13 There is a lordly breed or most scornful haughty family, with what arrogant disdain do their glaring big eyes look upon all beneath them !
10. Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.
11. *There is a generation that curseth their father, and doth not bless their mother.*
12. *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*
13. *There is a generation, O how lofty are their eyes ! and their eye-lids are lifted up.*

them! and their eye-lids are elated with a most overbearing assurance or daring impudence.

SECT. 34.

Proverbs

xxx. 13,

14.

14. *There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.*

There is an oppressive persecuting tribe or most tyrannical kind, whose savage teeth, like sharp-pointed swords, are whetted to the greatest degree of keenness; and their prominent eye-teeth, or rending fangs, as knives, seem grinded on purpose to cut off from the earth its lower orders of inhabitants; and make a clear riddance of the meek and humble afflicted and indigent from among mankind.

15. The horse-leech hath two daughters, *crying*, Give, give. There are three *things* that are never satisfied, *yea*, four *things* say not, *It is enough*.

It is observed concerning the horse-leech and its two insatiable offspring, that as to sucking blood, their only cry is, supply, supply, more, more. There are three others which never meet with a sufficiency; indeed four that are not to be fully satisfied.

16. The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* saith not, *It is enough*.

The *sheol* in particular, or separate invisible state, which without ever returning any, readily admits into its unknown abodes all the successive ages of mankind: the harlot's barren womb, which greedily receives and at the same time destroys the seeds of generation: sandy unfruitful ground, that raises no crops, and yet in whatever plenty the rains fall upon it, soon craveth fresh supplies: and a consuming fire, which whatever combustibles it is fed with, wanteth still more fuel.

SECT. 34.

Proverbs

xxx. 17.

A peculiar regard and extreme veneration are due to the worthy persons and salutary instructions of parents: the grossest crimes, an untimely fate, and the want of a decent interment may be expected from the contrary: and that the leering eye which throws wicked contempt on a good father, and insolent disdain on a tender mother; the ravens of the valley shall dig it out of the unburied exposed corpse, and the young eagles shall eat it up.

18 There are three occurrences frequently to be observed, that yet have something in them of intricacy and wonderful obscurity beyond my power clearly to exhibit them: yea, four which seem to exceed my comprehension, or ability for a full explication:

19 An eagle's manner of subsistence, and renewal of its age and plumes, with its soaring flights in the upper regions: a serpent's way of life among the ragged sharp rocks, with the change of its skin when grown old, and shining in a new one: the course of a ship agitated with a violent storm at sea: and the prudent and steady conduct of inexperienced youth; so as notwithstanding all the hazards and temptations of that volatile frail period, to finish it inviolate and unspotted.

20 Alike amazing and unaccountable seems the conduct of an adulterous lewd woman: with the same unconcern as the most indifferent actions, she commits the foulest crimes; and in the midst of

17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18. There be three *things which* are too wonderful for me, yea, four which I know not:

19. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20. Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

of scenes of debauchery, with an unparalleled impudence, professes the highest regard to virtue, boasts of virgin purity, and is most satirical upon uncleanness.

SECT. 34.

Proverbs

xxx. 20.

21. For three *things* the earth is disquieted, and for four *which* it cannot bear.

Under three offensive hideous articles, the solid earth seems moved with a most violent concussion; and under four, they are so unnatural and intolerable, it is incapable of supporting until it shake them off its perverted surface.

22. For a servant when he reigneth, and a fool when he is filled with meat,

The community suffers and cannot but be greatly dissatisfied, when the meanest vassal in an arbitrary manner sways the scepter; dictates to princes and tramples on nobles: and society is sure to be unhinged, when a cowardly spiritless fellow is raised by plenty to the highest pitch of loftiness and insolence.

23. For an odious *woman* when she is married, and an handmaid that is heir to her mistress.

Family commotion and disorder, further, ensue, and the severe resentment of a wife or concubine is usually experienced by her rivals, when after neglect and reproach for sterility, she becomes a mother and the husband's favourite: likewise, from a female slave's outrageous arrogance, who during her life and in her presence, has an absolute ascendancy over the fortune, person, and even spouse of her mistress.

24. There be four *things which* are little upon the earth, but they are exceeding wise.

In the animal kingdoms, there are four creatures remarkably small, and seemingly despicable, that yet discover a surprizing sagacity, neither can the most perfect human

D d 4

wisdom

† The LXX render, *they are wiser than the wife*, i. e. than wife men. As also the Vulg. Lat. and Syr.

SECT. 34. wisdom afford a more uniform guidance to the ends of being, than their natural instincts do.

Proverbs

xxx. 24,

25.

The ants particularly are a collective body or society not powerful and formidable; yet they are wonderfully provident and industrious, in the properest summer season to lay food in store against the inclemency and confinement of storms frost and winter.

26 Mountain mice also in their largest companies provide not by virtue of a superior strength a fortified habitation; yet are these feeble harmless creatures, secure against dangers, in the holes and clefts of rocks where they have formed themselves lodges.

27 The locusts have no king to administer justice, or general to preserve strict discipline among them; and yet they issue forth in regularly disposed bodies, and according to laws of the exactest equity have each band their allotment or portion of plunder.

25. The ^a ants are a people not strong; yet they prepare their meat in the summer.

26. The ^a conies are but a feeble folk, yet make they their houses in the rocks;

27. The locusts have no king, yet go they forth all of them by [§] bands;

The

^a This insect is said to *prepare* its meat, both collect it with indefatigable labour, and *cut* or *nibble* grains of corn to fit them for being stowed up, that they may not shoot in the earth.

^a The ¹DSH is reported by *Bochart, Shaw, &c.* to be a large kind of mouse, lodging in mountainous rocky places, keeping in companies, of which one watches against dangers for the rest. A harmless creature about the size of a rabbit, but of a browner colour, smaller eyes and a head more pointed. 'Tis called in *Syria* and *Phenicia* *Damon Israel*: and common upon mount *Libanus* and other mountains of *Syria*.

[§] *Bands*, literally by *arrows*, by *allotment*, i. e. at an appointed time, or in a regularly disposed body.

28. The ^b spider
taketh hold with her
hands, and is in
kings palaces.

The crafty lizzard newt or ^{sa-} Sect. 34
lamander, with her fore-feet like
hands, in pursuit of prey takes
hold of flat cieling, and sometimes
happens to make her abode even
in royal palaces. Proverbs
xxx. 28.

29. There be
three *things* which
go well, yea four
are comely in going:

29. There are three things
whose gait and air are distinguish-
able for stateliness and dignity;
yea the steps of four have in them
a peculiar grandeur and majesty.

30. A lion, *which*
is strongest among
beasts, and turneth
not away for any.

A lion of the strongest fiercest
kind, who prevails by virtue of
his intrepidity and vigour, so as
to be ranked at the head of the a-
nimal creation: neither does he
give the least sign of fear as if any
beast was his superior, nor turn
his back before the most powerful
antagonist.

31. A ^c grey-
hound, an he-goat
also, and a ^d king,
against whom *there*
is no rising up.

A war-horse, that mocking at
alarms, boldly assaileth the enemy:
a venerable he-goat the leader of
the flock: and an invincible mo-
narch or victorious commander,
who triumphs over all his adver-
saries.

32. If thou hast
done foolishly in
lifting

Never think it beneath you to
confess and retract your errors:
and

^b The Spider, rather a small sort of lizzard, newt, or
salamander, from its spots called *stellio*: a very subtle crafty
creature, whose fore-feet are very like the hands of a man:
the spider as well as it may be in king's palaces, and its
legs considering the use made of them elegantly compared
to hands.

^c Grey-hound, literally *girt in the loins*, which Dr Shaw
files a judicious translation; but Schultens perhaps may not
be mistaken in supposing the *war-horse* to convey a nobler
and more proper image.

^d Dr Grey remarks, that he cannot see how a king speak-
ing to his people, gives any idea of a beautiful or majestick
gate; and that the image is better kept up by a victorious
king.

SECT. 34.
 Proverbs
 xxx. 32.

and if from an affectation of that noble magnanimity I so deservedly extol, you have been transported into an impotent silly pride and supercilious ridiculous disdain of others; or if, which is quite distinct from true greatness, you have acted with a fool-hardy daringness, restrain your vanity, and with unfeigned concern deplore your folly.

33. You may expect men's love or hatred in a great measure to be answerable to your behaviour to them: and as certainly as stroking the dugs draweth out the milk, or churning the cream produceth butter, so certainly does gentle kind usage procure their favour, or promote your interest: on the other hand, as pinching the nose causes bleeding, so does a provoking insolent carriage create disgusts; and intolerable abuses give birth to the most outrageous animosities and contentions.

lifting up thy self, or if thou hast thought evil, lay thine hand upon thy mouth.

33. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

CHAP. XXXI. SECT. XXXV.

King Lemuel's instructions from his mother. Governors to avoid effeminacy and excesses. Exhilarating draughts proper for the afflicted and distressed. Justice to be administered in favour of the silent, the helpless, and extremely necessitous. A completely virtuous wife characterized.

CHAP. xxxi. I.

SECT. 35.
 Proverbs
 xxxi. 1.

THE following ones are the expressions of King *Lemuel*, respecting the instruction afforded him; truly the sententious important discourse his mother uttered for

CHAP. xxxi. I.

THE words of King *Lemuel*, the prophecy that his mother taught him.

* By *Lemuel*, *Solomon* is generally supposed to be meant, and that his mother *Bathsheba* gave him these instructions; which express a peculiar delicacy and tenderness.

for directing him in the practice of SECT. 35
 that which is right and good, and
 shunning all evil. Proverbs

2. What, my son?
 and what, the son
 of my womb? and
 what, the son of my
 vows?

What, O my son, are you to xxxi. 1,
 hear from me? Wherein can I ^{2.}
 shew a mother's tenderness to the
 dearest fruit of pregnant months
 and a painful labour? And what
 do nature and reason suggest, as
 proper to be declared to him whom
 I received from God and have
 devoted to him, whose welfare and
 happiness cannot but sit with the
 greatest weight upon my mind.

3. Give not thy
 strength unto wo-
 men, nor thy ways
 to that which de-
 stroyeth kings.

Sacrifice not your vigour of ³
 mind and body to enervating plea-
 sure, in the fond caresses of wan-
 ton and dissolute women; nor suf-
 fer your course of life to be under
 the influence of those engines of
 destruction, which have often pro-
 ved fatal to monarchs, rendered
 them unequal for the task of go-
 vernment; and as dust or filth
 swept them quite away.

4. *It is not for*
kings, O Lemuel,
it is not for kings to
drink wine, nor for
princes strong drink:

Further, far be it from kings, ⁴
 O *Lemuel*, far be it from kings to
 descend beneath common men of
 any reason, by exceeding bounds
 in drinking wine; and counsellors
 in the weighty affairs of state over-
 much to exhilarate their spirits
 with plentiful potations of the
 strongest wine.

5. Left they drink
 and forget the law,
 and pervert the
 judgment of any of
 the afflicted.

There is the greatest danger to ⁵
 the community from an habit of
 this kind; and that making drink-
 ing their business, they will neglect
 the engraved law prescribing the
 limits of right or property; and
 change judgment or deviate from
 executing justice in favour of them
 who are any way injured or op-
 pressed. Admi-

SECT. 35.

Proverbs
xxxi. 6.

- Administer the richest generous wine to him who conflicts with the heavy weight of overwhelming calamities: and wine that will support and comfort them, to those who feel the gall, the bitterness, the utmost acrimony of misery.
- 7 Let him, to whom life seems a burden, drink, and in his renewed spirits as it were forget a while his extreme necessities; perhaps never more remember with so painful a sense some crushing incident, or sorrowful circumstance.
- 8 Let no power on earth hinder you, from opening wide your mouth to speak fully and clearly, in defence of those, who are overawed into silence; who are incapable of supporting their own rights; or whose speaking would not avail: and vigorously espousing the just cause of all those without exception, who are upon the point of being wrongfully undone convicted or executed.
- 9 In favour of truth and right speak freely and unreservedly; decide according to the rules of impartial and unvaried equity; and act the generous part of a steady advocate
6. Give ^f strong drink unto him that is ready to perish, and wine to those that be of heavy hearts.
7. Let him drink and forget his poverty, and remember his misery no more.
8. Open thy mouth for the dumb in the cause of all such as are ^g appointed to destruction.
9. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

^f A custom is said to be grounded on this passage, immediately before an execution began to give the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain: and the compassionate ladies of *Jerusalem* are said generally to have provided this draught at their own cost. *Lew. Ant. Heb. Rep.* Vol. I. P. 72.

^g Literally, *sons of passage*, which some render such as stood condemned for some capital crime charged upon them, and the stroke of death so near, that they might properly be said to be *ready* or appointed for destruction.

advocate for the injured and oppressed, fatherless and friendless. SECT. 35.

10. Who can find a virtuous woman? for her price is far above rubies.

Who shall be so happy to obtain for his consort, a woman who deserves an universal good character; and in her whatever he can desire: there may be difficulty, but the excellence warrants all prudent endeavours, for polished gems fall greatly short in their highest value of her inestimable merit. Proverbs xxxi. 9, 10.

11. The heart of her husband doth fully trust in her, so that he shall have no need of spoil.

Her husband's mind, whether at home or abroad, may be easy and satisfied, for he is perfectly secure, as to the domestick business he has committed to her management: neither will he lie under any temptation to plunder or use unlawful methods of gain, to supply deficiencies, in an house where her discretion guides.

12. She will do him good and not evil all the days of her life.

Her conduct will produce to him in the greatest maturity and perfection whatever is acceptable and beneficial; never designedly the least prejudice or vexation, during the whole course of her life.

13. She ^h seeketh wool, and flax, and worketh ⁱ willingly with her hands.

She employeth her time in offices suitable to her station; in manufacturing drawing or spinning wool and flax; and it is her pleasure to be always in exercise; most diligent and expert in business.

14. She is like the merchants ships, she bringeth her food from afar.

As at the proper season, the merchant freights his ships for voyages, that they may return richly

^h טרף signifies to *pluck* or *tear off* as fruit from a tree; and probably may allude to *flax*, which is pulled from a fibrous plant: or *wool* torn from fleeces, and mixed for spinning.

ⁱ *Willingly* or *diligently*, according to a different reading Dr Gory prefers, should be rendered *delectably*.

SECT. 35. richly laden ; so is her traffick dispatched to, and provisions derived from the greatest distance, and her habitation plentifully stocked with all kinds.

Proverbs
xxx. 14.

- 15 Farther, she is vigilant and early in her family offices, and whilst the shades of night and darkness are not yet dispersed, riseth from her bed, distributeth among her domesticks the materials for labour ; and to each of her female servants their respective quantities, or proper tasks.
- 16 As for the improvement so is she concerned for the security of her substance, and after mature deliberation as to its value and convenience for her, purchaseth a piece of ground : as the result of her personal industry she is enabled to provide suitable hands for planting a vineyard.
- 17 She is remarkably alert and expeditious in the dispatch of business, and bindeth her girdle fast about her loins, or prepares herself for vigorous action ; and nerves or braces her arms with the strongest exertions of bodily strength.
- 18 She experiences the signal advantage to her growing fortune of her regular negotiations : and is indefatigable, early and late, to leave nothing undone that may carry her manufacture and commerce to the greatest perfection.
- 19 She gently reacheth out the fingers of one hand to twine the thread upon the whirling spindle ; and with the other's fixed gripe holdeth steady the distaff on which the flax is bound.
15. She riseth also while it is yet night, and giveth meat to her household ; and a portion to her maidens.
16. She considereth a field, and buyeth it ; with the fruit of her hands she planteth a vineyard.
17. She girdeth her loins with strength, & strengtheneth her arms.
18. She perceiveth that her merchandise is good : her candle goeth not out by night.
19. She layeth her hands to the spindle, and her hands hold the distaff.

20. She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy.

Far from being penurious, the same hand of industry is open to the reduced, and distinguished for liberality to the indigent; yea both her hands are ready and expanded in distributions wherever there are objects.

21. She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She has no reason to be apprehensive for her family from the inclemencies of seasons, the cold of falling snow or the rigorous blasts of a stormy winter: for her entire household are suitably apparelled, or have garments that will effectually defend them.

22. She maketh her self coverings of tapestry, her clothing is silk and purple.

For her own convenience, ornament and decent proper distinction, she curiously worketh flowing robes, variegated with the most beautiful shining borders: the fine linen she is adorned in, resembles the produce of Egypt, and the colour is the richest purple.

23. Her husband is known in the gates, when he sitteth among the elders of the land.

The accessions of honour she brings to her house are not less than those of wealth and power: and on her account, her husband is conspicuous in publick assemblies; even celebrated whenever he taketh his seat amongst persons of

* Scarlet, some interpret of the *Tyrian* dye. See *Lew. Heb. Antiq.* Vol. III. p. 234. Some of two garments each, one for summer another for winter: some of the soldier's *leaguer cloak*: a gown, lined, a frize cassock, a rough shaggy gaberdine, like the *Irish* mantle or rug. It doubtless signifies here, apparel that was strong and warm; and *Schultens* renders the word *twice dyed* or *double dyed*: which not improbably was done by their strongest cloathing, which from thence might be used to denote such cloathing: but the colour it self could not much fence from cold, and pompous attire cannot well be denoted. A similar account however is given of the women in the city of *Cuenca* in *South America*. See *Juan & Vill. Voy.* Vol. I. p. 333.

SECT. 35. of the first rank and character in the land.

Proverbs

xxxi. 23.

24.

Not only for private consumption, but she manufactureth fine linen cloth for merchandise, and disposeth of it to the best advantage at the respective markets; and delivereth the finished girdle to the *Phœnician* trader.

25 Her greatest excellencies are indeed those of her mind, and her noblest ornaments an inviolable virtue and the strictest honour; which raise her above all temporal contingencies; and give her ground of triumph, even in the prospect of her last day and another world.

26 Her conversation, far from betraying the least tendency to folly or impiety, is under the steady conduct of religious wisdom; and in whatever she communicates, there are clearly observable the precepts of a prevailing truth and universal righteousness.

27 And yet she prosecutes not the most important affairs to an extreme, and neglect of her family interest: but as stationed on a watch-tower, she commands a full view of all going out and coming in, and every thing that concerns her: she truly eats not the bread which costs her nothing, nor can charge to her own negligence or indolence any unfavourable issues, should they ever happen.

28 Her offspring, by means of her œconomy and instructions, rise to eminence

24. She maketh fine linen, and sell-eth it, and delivereth ¹girdles unto the merchant.

25. Strength and honour are her clothing, and she shall rejoice in time to come.

26. She openeth her mouth with wisdom, and in her tongue is the law of kindness.

27. She looketh well to the ways of her household, and eateth not the bread of idleness.

28. Her children arise up, and call her

¹ *Girdles* were used to tie or bind up their floating long robes for business or journeys; in them they likewise carried their money. *Lew. Heb. Antiq.* Vol. III. p. 236.

her blessed : her husband *also* and he praiseth her.

eminence and distinction for wisdom and virtue, power and riches; and whenever they appear in public, it is the general wish and prayer, that all mothers were like their's: in the illustrious character of her husband also she is universally celebrated.

SECT. 35.

Proverbs

xxx. 28.

29. Many daughters have done virtuously, but thou excellest them all.

Doing justice to others, with one consent they declare, that no small number of women have entered the marriage state with honour, and diligently attended to its duties; been patient of labour, and truly concerned to educate their children; but in every female accomplishment you have a visible ascendancy; as to the degree and perfection have greatly gone beyond them.

30. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Only personal accomplishments, the external mien and graceful air, which frequently recommend to favour, may deceive like counterfeits: and the most perfect beauty and symmetry are superficial and fading as a bubble or vapour: but a truly religious, pious and virtuous woman shall shine most illustriously in the lasting praises of all that are acquainted with her.

31. Give her of the fruit of her hands, and let her own works praise her in the gates.

Whoever you are that have the interest of society at heart, think of exhibiting her as a pattern for woman kind: and you who preside in publick affairs, by some distinguishing memorials, of transmitting to the latest posterity the deathless fame of her merit and virtue.



PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of ECCLESIASTES.

CHAP. I.

SECT. I.

The publick speaker the son of David. His subject, the insufficiency of all earthly scenes as to happiness. No residue to man beyond this life of all his secular labour. The transitoriness of generations. The earth stable. The course of nature regular. Anxiety and fatigue not entire satisfaction from researches and tradition. No distinguishing marks upon natural revolutions. Events that have happened to be again expected. Enquiry into injuries and deficiencies. Life embittered by the knowledge without the power to rectifie the former or supply the latter.

CHAP. i. i.

CHAP. i. i.

THE words of the^m preacher, the son of David, king of Jerusalem.

THE following discourse, ex-
hibiting in a popular stile in-
structions of religious wisdom; as
to the speaker of it is justly ascribed i. 1.
to the son of *David*, and like-
wise his successor in the *Israelitish*
government.

E c 2

O utter

^m The reverend and learned Mr *Peters* supposes this to be a sermon preached by *Solomon*, but long after his death, i. e. to have been composed out of his remains: and that the prophet *Isaiab* hath left a little mark of his own handwriting, &c. *Supplm.* p. 5, 6, 7, 8.

SECT. I.

ECCLES.

i. 2.

O utter insignificance of earthly scenes, exclaims the publick instructor! O entire emptiness of secular good! The whole world, as to satisfaction and happiness, has no more solidity in it than bubbles on the stream or a dissipated vapour.

3 Beyond a competency what in his life? and after his decease what remains to mortal man; indeed nothing of all his laboured designs and arduous toils, wherewith he fatigues and exhausts himself during his continuance in the land of the living?

4 His uncertain short tenure forbids any large expectations; since in an uninterrupted quick succession, generations withdraw and generations advance: though the earth on which all is acted still rests on its solid basis; and seems likely always to continue without being any way affected by universal changes.

5 By a most orderly disposition, or according to laws of an all-wise direction, the grand fountain of light and heat, the glorious sun, likewise constantly arises on our hemisphere, and the same sun setteth; even as an eager sportsman or most expeditious messenger, he dispatches his return, as it were, pants till he arrives at that quarter of the heavens, where he lately displayed his morning rays.

6 The motion of the wind is moreover regular, one while it bloweth toward the South, then veereth about toward the North; there is a kind of method and order of rotation even in its perpetual shift-

2. Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.

3. What profit hath a man of all his labour, which he taketh under the sun.

4. One generation passeth away, and another generation cometh: but the earth abideth for ever.

5. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again

gain according to his circuits.

7 All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers come, thither they return again.

8. All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9. The thing that hath been, it is that which shall be; and that which is done that which shall be done: and there is no new thing under the sun.

10. Is there any thing whereof it may be

ings; and it goes and returns in the due course of a certain revolution. SECT. I.
ECCLES.

All the rivers upon this extended earth, whether produced by excessive rains or flowing fountains, agreeably to settled laws, discharge themselves into the grand reservoir, the profound ocean: yet the same ocean swells not to such enormous fulness as to burst its strong banks: unto those very channels from whence the streams proceeded, thither have they recourse by the regulations they are subject to.

Instances might be multiplied, 8 where the effects are visible, but the secret causes and operations are not with the strongest efforts of reason to be fully comprehended, nor the recesses of nature laid open: the eye the most curious and prying of man's senses, sees not so far but it is still inclined to make fresh observations: nor does the ear receive from the researches of others, such compleat information, that it can take in no further intelligence.

The subjects are in all ages the same, and the constitution of things so unalterably settled, that what has been in past shall be in future time: like facts which now appear upon the theatre, shall hereafter be performed: the same effects may always be expected from the same causes; and there are strictly speaking no distinguishing signs of one time more than another, nor any certain new tokens for particular revolutions in nature.

Is there one individual event, 10 that from a peculiarity of circumstances

SECT. 1.

ECCLES.

i. 10.

stances can properly point to itself and declare—I am of a short standing, or this is the first time I ever happened: the same hath doubtless been observable, even frequently repeated in several ages at the greatest distance.

be said, *see*, this *is* new? it hath been already of old time which was before us.

- 11 All that occasions the seeming novelty plainly is, that no one recollects the entire series of past transactions, nor are memorials preserved of them: neither will monuments be erected to transmit as singular, future ones: with those which shall succeed throughout the longest currents of after time.

11. *There is no remembrance of former things: neither shall there be any remembrance of things that are to come, with those that shall come after.*

- 12 As to myself, whose instructions you are now assembled to attend to, once as their monarch I governed the *Israelites*, and my royal palace stood in the famous city *Jerusalem*.

12. *I the preacher was king over Israel in Jerusalem.*

- 13 And in my eminent station, with excellent opportunities and no despicable abilities, I most diligently applied to make myself master of that branch of wisdom, which consisteth in a perfect acquaintance with all human situations, designs and performances in this lower world: this seeming heightened calamity, that the Almighty hath appointed to mankind such diversities of labours, to lead them to due acknowledgments of him and reduce them to duty and virtue.

13. And I gave my heart to seek and search out wisdom, concerning all *things* that are done under heaven; this fore travel hath God given to the sons of man to be exercised therewith.

- 14 I have taken a very exact survey both of their respective stations and their behaviour in them; but have not been able to discover, through their own default, that they answer the god-like intention of them, or generally

14. I have seen all the works that are done under the sun, and behold, all *is* vanity and

and a vexation of spirit.

generally reap the invaluable advantage: rather that they are empty of solid satisfaction, and their spirits preyed upon. SECT. 1. ECCLES. i. 14.

15. *That which is crooked cannot be made straight: and that which is wanting cannot be numbered.*

The disorders injuries and inequalities prevailing among them, are too considerable ever in this world to be reduced to proper measures: and deficiencies more numerous than can be supplied, or so much as their total amount taken.

16 I communed with mine own heart, saying, lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

I sedately reflected with myself, 16 saying, it is observable how great I am made: and am actually esteemed to possess higher degrees of wisdom, than any of my predecessors in the sway of the *Israelitish* scepter: indeed I have had long experience to improve me in quickness of apprehension, distinctness of judgment, and all that knowledge which is to be acquired.

17. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

And I applied my utmost endeavours to be perfectly acquainted with all branches of science: clearly to discern that light of truth, which shineth most illustriously in its own native beauty, and likewise the opposite to it: until I was fully convinced, that this likewise, so

E e 4

far

* *Vexation of spirit*, the ingenious and critical *Desvoeux* renders *prey food or companion for the wind*. Thus Chap. ii. 7 — the profits of their occupations are a vapour that goes along with the wind till nothing remains of them. See *Phil. Observ.* p. 360. and *Jac. Guffet. Com. L. Ebraica.* in *NYD*. The additional phrase seems to imply besides emptiness, something of uneasiness and remorse to find things so.

* *Desvoeux* renders *wisdom and the knowledge* of whatever is shining and science. Thus likewise *Psalm. cii. 9. Those whom I had made to shine*, i. e. who were most indebted to me for favours, or whose prosperity was owing to me, swore against, &c. *Philal. Observ. on Eccles.* p. 385.

SECT. I. far from giving happiness, preyeth
upon the spirits.

ECCLES.
i. 17, 18.

For a life of close study and diligent constant application, is quite different from a gay and unthinking, frolick and effeminate one: strong exertions of the mind are truly laborious; and penetrating deep reflections fetch up many a sigh like those of troubles and losses.

18. For in much wisdom is much grief: and he that increaseth knowledge, increaseth sorrow.

CHAP. II.

SECT. II.

Satisfaction and happiness not in philosophical researches, nor yet in the most refined pleasures: raising stately buildings: planting vineyards; or planning out gardens: numerous attendants: nor large treasure with the charms of musick. Mortifying reflection on them all.
Ver. 1—12.

CHAP. ii. I.

CHAP. ii. I.

SECT. 2.
ECCLES.
ii. 1.

Speculative wisdom not affording me substantial happiness, I next resolved, saying to my sensitive faculties—rouse ye to extract all the virtue it will produce, whilst I entertain you with an experiment in pleasure, and as you enjoy, weigh the entire value; this also I had occasion to pronounce insufficient and empty.

2 So far from giving them weight, as having any intrinsic excellence from a due estimation, I could not avoid saying expressly to scenes of unmeaning loud laughter, how silly and ridiculous are you? and to the gayest mirth, what doest thou avail as to rational satisfaction?

3 For another trial only, against inclination, for my natural bent led me to wisdom and I still pursued it,

I Said in mine heart, go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity.

2. I said of laughter, it is mad: and of mirth, what doeth it?

3. I fought in mine heart to give my self unto wine (yet

(yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven, all the days of their life.

it, with a perfect command I indulged myself in plentiful potations: not to contract the habit, but to form just apprehensions, what is signified by this kind of sottishness and stupidity, and what degrees of good and happiness there is to be experienced in that particular instance of sensual gratification to which such multitudes of unthinking mankind devote their health, fortunes and whole lives.

SECT. 2.

ECCLES.

ii. 3.

4. I made me *p* great works, I builded me houses, I planted me vineyards.

In planning any publick works, I gave them the exactest proportion, and the utmost magnificence: I raised me edifices, that were both truly splendid, and in all respects commodious: and planted me vineyards that would in due season produce the greatest plenty of the richest blood of the grape.

5. I made me gardens and orchards, and I planted trees in them of all *kind of* fruits.

Conformably to rules of the nicest taste, I laid me out gardens, for variety of the most beautiful flowers and useful herbs: likewise orchards, and stocked them with all manner of the choicest fruit-trees.

6. I made me pools of water, to water therewith the wood that bringeth forth trees.

Against droughthy seasons, I provided me ponds, canals, or large cisterns, for receiving water; and aquæducts for conveying it in proper quantities to supply my several nurseries of thriving young trees.

7. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

At no small expence I purchased me male and female servants, and had continual additions made to the number of my domesticks by the children that were born of them: my stock, likewise, of herds and flocks greatly exceeded that of all

SECT. 2. all the wealthiest men, who in any former age had resided in *Jerusalem*.

ECCLIES. 7.

8 In the largest quantities I farther amassed to myself the riches of gold and silver: and whatever was most curious, scarce and valuable, therefore treasured up by kings, or kept in the cabinets of rulers of provinces: further, to give an higher relish to pleasure I added the charms of musick; and procured me masters in the harmonious art, and women who had the sweetest voices; also, those choicest instruments of all kinds, which are delighted in, by the best judges among mankind of soothing transporting melody.

9 In a few words, as to whatever power and wealth command, I was distinguished for greatness: and continually making the quickest further advances in all earthly dignity, above every thing that had been known in the city *Jerusalem*: neither had this height of state or giddy circle of pomps and vanities impaired my wisdom.

10 With understanding how to apply them, and with all this profusion of secular advantages, I freely gratified myself in whatever was acceptable and delightful: if any thing could afford entertainment I certainly procured it: for my mind derived pleasure to the utmost that it could bestow from all my labour: I truly thought, enjoying in an higher degree than others, the only benefit of my greater pains, the proper use of all my endless fatigues.

8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-fingers, and women-fingers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9. So I was great, and increased more than all that were before me in *Jerusalem*; also my wisdom remained with me.

10. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour.

Then

* *Delights, &c. Desiroux interprets female captives.*

11. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and ^{*} beheld, all ~~was~~ vanity and vexation of spirit; and ~~there~~ ^{was} no profit under the sun.

Then I weighed in the exactest balances of an impartial judgment, all my acquisitions, whether of knowledge or pleasure, according to their real intrinsic value, and in comparison with the trouble they had cost me to obtain them; and truly if I had expected happiness it was not without this extreme mortification, that the whole was empty of it, and my reflections still uneasy: neither according to the exactest balances was there the least surplusage that my care and pains deserved not.

SECT. 2.

ii. 11.

S E C T. III.

Contemplation of knowledge resumed, and likewise that of ignorance. The preference in many respects due to the former. Their equality in some. Mortality alike the fate of wise and foolish: also oblivion as to the bulk of mankind. The uncertainty into whose hands effects shall fall. This world not the object of ardent affections. Pleasurable enjoyment not transferable: not the result of labour, but of divine bounty. Ver. 12, to the end.

CHAP. ii. 12.

CHAP. ii. 12.

AND I turned myself to behold wisdom and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

AS one dissatisfied that he has not been able to discover the object of his very solicitous enquiries, I returned to examine all sides, and all particulars separately, of that knowledge which may issue in wisdom as contrasted with ignorance which leads to folly: for if it be asked, what observations are in the power of mortal man, after those which the king hath made?

SECT. 3.

ECCLES.

ii. 12.

* Compare this with *Marc. Aurel. Anton. Medit. Lib. VIII.* to see the united testimony of two of the most illustrious, greatest and best men in favour of wisdom, integrity, and universal virtue.

SECT. 3. made? the answer is obvious, only
 to repeat what he has done: go
 ECCLES. further he cannot, nor have fairer
 ii. 12. opportunities, greater advantages.

13 And from distinctly considering all circumstances, I was fully satisfied, that the adequate ideas of true knowledge, have in the same degree the superiority, over the uncertain perplexed state of wild ignorance, as light hath over darkness.

14 In strictness of speaking, the reflecting and intelligent man's eyes are in his head, for his direction to proceed with safety and shun many hazards: whereas the ignorant and thoughtless, as walking in unguided obscurity, knows not which way to take, or whither he is going, easily stumbles into the grossest errors and is always in danger: nevertheless, this difference does not constitute any visible disparity as to contingent events, and the common fate of dying.

15 Of consequence, whatever prerogatives of science I maintain, or how large soever my experience, in those respects there is no distinction made betwixt the ignorant and the knowing; not betwixt the fate which attendeth the silliest and most despised of mankind, and that which waits for me myself who am so highly esteemed: and what purpose serves then all my applauded excellence or preeminence of thinking and wisdom? if there be no higher view of them than secular benefit, I must conclude it a very inadequate and unavailing one, as to complete satisfaction.

13. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14. The wise man's eyes are in his head, but the fool walketh in darkness: and I myself perceived also, that one event happeneth to them all.

15. Then said I in my heart, as it happeneth to the fool, so it happeneth even to me; and why was I then *more* wise? Then I said in my heart, that this also is vanity.

For

* Literally, *there is excellency to wisdom.*

16. For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten: and how dieth the wise *man*? as the fool.

For I shall not only die but SECT. 3. shortly be forgotten; there is no monument to be hereafter erected ECCLES. ii. 16. unto the wise, that will secure his immortal fame, as contradistinguished from the foolish and brutish: we see in what an entire oblivion numberless memorable facts of past times are buried; and we have no reason to doubt the same as to those which exist in our own days: and what material difference is there in the wise man's departure out of life? it is dying equally as the fool's is.

17. Therefore I hated life, because the work that is wrought under the sun *is* grievous unto me; for all *is* vanity and vexation of spirit.

From this just view of the final ¹⁷ issue of all human affairs, I became less attached to the world; much more indifferent about leaving it: especially as its various situations are so crowded with anxieties, or loaded with difficult tasks and heavy burdens: for what alas! is the result of all, but empty shews of happiness, disappointed hopes and constant disquietudes?

18. Yea, I hated all my labour, which I had taken under the sun: because I should leave it unto the man that shall be after me.

Indeed I grew less and less concerned, about that application of industrious care, I had bestowed in this sublunary state, for the acquisition of power and riches: on this account that death would divest me of all; however valuable my possessions were, I must quit them to him that shall succeed me.

19. And who knoweth whether he shall be a wise *man*, or a fool? yet shall he have

And who has prescience enough ¹⁹ to ascertain his distinguishing qualities; whether he shall be endued with understanding to admire their excellence

¹ *Desvouex* renders, there is no monument erected to the wife, and he (or his memory) shall be for ever with the fool. *Philos. Obs. on Eccles.* p. 467.

SECT. 3. excellence and answer their intention; or be stupid and throw contempt on them? However, he who had no share in the solicitude, shall in his own right take the benefit, of that wherein you have employed many tedious days of life, and shewed an extraordinary wisdom. All your effects then, as to yourself, are properly resembled by the breaking bubble or the dissipated vapour.

ECCLES.
ii. 19.

20 Being plainly so little interested in, or likely to be happier for all secular advantages, I thought it but reasonable, in a kind of despondency, to withdraw my affections, or moderate my industry as to the methods of obtaining them.

21 On this account truly, that however conformable a man's performances are to the laws of sound wisdom, scrupulous prudence, and the plainest integrity; yet he must leave all the benefit to be possessed by one who has had no hand in the labour. This shews the world's emptiness, and is often peculiarly afflictive and vexatious.

22 For how inconsiderable the benefit that is reserved to a man's self, for his continual servile labour; and for the corroding anxiety of heart, wherewith his natural strength has been exhausted in this transitory world.

23 Especially if it be further considered, that in a multiplicity of instances, the whole term of man's wearisome being, is attended with afflictive incidents; and his dependant slavish situation a kind of grievous suffering: even in the night

have rule over all my labour, wherein I have laboured, and wherein I have shewed myself wise under the sun, this is also vanity.

20. Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21. For there is a man whose labour is in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, shall he leave it for his portion. This also is vanity, and a great evil.

22. For what hath man of all his labour, and of the vexation of his heart; wherein he hath laboured under the sun.

23. For all his days are sorrows, and his travel grief; yea his heart taketh not rest in the night: This is also vanity.

night designed for repose, his un- SECT. 3.
 easy busy thoughts are frequently ECCL. ii. 23.
 awake to interrupt and as it were
 haunt his slumbers. This shews
 also, how void of solid satisfaction
 the present state is.

24. *There is no-*
 thing better for a
 man, *than* that he
 should eat and drink,
 and *that* ^u he should
 make his soul enjoy
 good in his labour.
 This also I saw that
 it *was* from the hand
 of God.

There is nothing of intrinick 24
 worth to a man's person in these
 advantages beyond what he can
 enjoy; neither can he properly
 value all the effects of his industry,
 by other measures than as they ad-
 minister to his pleasure; gratify his
 appetites or supply him with con-
 veniencies: This is farther observ-
 able, that his enjoyment is not
 merely the result of his labour, nor
 yet absolutely at his option, but by
 permission of or owing to the good
 hand of providence.

25. For who ^w can
 eat, or who else can
 hasten *henceunto* more
 than I?

I myself may be reckoned an in- 25
 stance in support of the foregoing
 remark, for being a peculiar fa-
 vourite of the great and bountiful
 dispenser of all good, in whose power
 was it to have a truer relish of earth-
 ly enjoyments, or who could with
 higher pleasure reflect on them?

26. For God giveth
 to a man that *is* good
 in his sight, wisdom
 and knowledge and
 joy: but to the sin-
 ner

For in the course of his provi- 26
 dence, and as the result of his con-
 duct, the Father of Lights vouch-
 safeth the man who rendereth him-
 self acceptable to him by conform-
 ing

^u He should make his soul, &c. *Deftonex* renders for this
 shall borrow him from his labour. If ever that tyrannical
 owner labour parts with man its property, it is only by
 way of loan: and pleasurable enjoyments must soon return
 him. Labour is at it were the creditor of pleasure. *Phil.*
Obf. p. 396.

^w The above author renders, *who shall eat, and who*
shall enjoy abroad from him? thus the whole world is repre-
 sented as God's house, and God himself as the bountiful
 dispenser of all that is contained in his habitation. *Phil.*
Obf. p. 279.

SECT. 3.
 ECCLES.
 ii. 26.

ing to his laws, prudence experience and the noblest pleasure: whereas the mean sinner, seems only employed as an instrument, in the irksome labour to collect and heap up provisions for him, in due time to distribute to the upright and benevolent who shall truly enjoy them. This is an instance of the emptiness of the world to those who often possess most of it; and what uneasy reflections they must feel, who have that which answers no purpose to them.

ner he giveth travel, to gather and to heap up, * that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAP. III.

SECT. IV.

Time at large susceptible of an endless diversity of vicissitudes and transactions. No lasting satisfaction in secular advantages. Eternity intimated to man, that he may not presume to determine any thing of the ways of providence by his present imperfect views. Enjoyment and communication the uses of earthly blessings. Every thing beautiful in its proper place of the whole perfect scheme of divine government. A plain relation in the several parts to futurity. Prevailing iniquity proves a judgment to come. Speculative difficulty from the nature of souls of men and of brutes. No returns after death.

CHAP. iii. I.

CHAP. iii. I.

SECT. 4.
 ECCLES.
 iii. 1.

TO all objects and events on the grand theatre of this world, there is assignable a distinct portion of time marked out by their existing in it; and a particular season that they continue, to every affection or determination of the human mind.

TO every thing there is a season, and a time to every purpose under the heaven.

The

* *That he may give, &c.* Desvoeux interprets it is his purpose that men should be exercised therein, to give evidence of himself. Thus he renders Prov. xvi. 4. *The Lord hath made all things to be evidence of himself, nay the wicked to be so in the day of adversity.* Phil. Obs. p. 462.

2. A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted.

The generations of mankind have their respective periods of being born into an earthly state, and by death of quitting it: the vegetable productions their seasons wherein they are planted; and also, after they have taken root and a while flourished, that they are plucked up.

SECT. 4.
ECCLES.
iii. 2.

3. A time to kill, and a time to heal: a time to break down, and a time to build up.

Certain conjunctures there are when life is destroyed, others when it is recovered from imminent danger: times when opposite issues take place, and towns are both laid in ruins and afterwards rebuilt.

4. A time to weep, and a time to laugh, a time to mourn, and a time to dance.

Occasions likewise from the events of time for various affections to operate, and a different behaviour to be put on: tears to shew the man of sorrow, and laughter to express some sudden joy: an heavy pace in sable weeds, the disconsolate mourner, and the briskest motion in dances, him that has a merry heart.

5. A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing.

In the instability of all human affairs, there is one time when as useless with the utmost neglect men throw away stones; another that they gather them with the exactest care as absolutely necessary: of human affections likewise, at one time friends meet not without the fondest embraces, at another is observable a peculiar distance and shyness.

6. A time to get, and a time to lose: a time to keep, and a time to cast away.

Favourable opportunities there are of improving people's fortunes; and unsuccessful times when they are the greatest sufferers: seasons when men are provident, and solicitous to secure the goods of fortune for many years, and future service; and when they dissipate

SECT. 4. with the utmost profuseness of an unthinking extravagance.

ECCLES.

iii. 6. 7.

There are times of epidemical distress or publick calamity, when rending men's garments, putting on sack-cloth, and covering them with dusts and ashes, seem proper expressions of their afflicted sense of their ruinous condition; and seasons of festivity to which whole apparel and splendid raiment appear adapted: certain occasions which very reasonably determine them to lay their hands on their mouths in a profound silence; and different circumstances that naturally open their lips to speak with the utmost unreserved freedom.

8. There are particular times when persons receive the strongest marks of an extraordinary regard and affection; others that indifference or an high degree of neglect and abhorrence is shewed: seasons, that with respect to all the world, people enjoy peace and safety: changed ones when they meet with violent oppositions, or when the flames of war are kindled.

9. From a due consideration of this unsettled state of things, it may properly be asked, what is the residue of permanent good, or the total amount of real happiness, that arises to man out of any particular situation, wherein he can exhaust his strength or spend his days?

10. I have been no inquisious observer of the various conditions and employments of mankind; even of that general task of servile labour to which, the Infinite Majesty, by the laws of his providence, hath subjected

7. A time to rent, and a time to sow: a time to keep silence, and a time to speak:

8. A time to love, and a time to hate: a time of war, and a time of peace.

9. What profit hath he that worketh, in that wherein he laboureth?

10. I have seen the travel which God hath given to the sons of men to be exercised in it.

subjected them a while to be disciplined with or occupied in. SECT. 4.

11. *He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.*

And I am fully satisfied, that ECCLES. iii. 10, 11. notwithstanding some seeming irregularities and disorders, which for very wise and gracious purposes are suffered to prevail at present, there is a beauty and propriety in every part of the divine constitution; and the entire scheme shall appear, with the utmost perspicuity and certainty, in some grand future period, to have been, taken altogether, an admirably perfect and most harmonious one: further, their natural hopes lead them into a future indefinite space, or unbounded eternity of duration; for this plain reason, that they may not presume to judge of the large designs of the supreme governour by the scanty measures of their own short-sighted and imperfect views; nor vainly expect, from beginning to end, to comprehend his ways, all undoubtedly, though not visibly contributing to one great purpose; but may wait and rest contented, in hope of a revelation that will set all matters right, and clearly shew that their day and place were most proper for them.

12. I know that *there is no good in them, but for a man to rejoice, and to do good in his life.*

As to secular advantages, I am 12 very certain, that they are so far from being man's supreme good or final happiness; their principal value, during the short continuance of this mortal life, is their immediate use in our own accommodation and the benefit of others.

F f 2

And

1 See *Pet. Crit. Diff.* from whom the paraphrase of this passage is in part taken, p. 420.

SECT. 4.

ECCLES.
iii. 13.

And farther that so long as his labour is succeeded, and he is favoured with the blessing of health that he can do it, it is his duty in moderation to eat and drink and enjoy the fruits of his various industry: neither is it to be questioned, but that the Almighty in whatever he bestows allows and designs this.

13. And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 As to the entire scheme of divine providence, with the plain relation all the several temporary parts bear to eternity, I am fully convinced, it is the best, the most beautiful, and the most perfect that is possible to be contrived: it could not but greatly suffer, by the least addition or diminution: and it has this evident reason, for its certain constant reference to futurity, that men may be virtuous and pious here, on account of what may happen to them in that vast and endless hereafter.

14. I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth *it* that *men* should fear before him.

15 In the series of events, those which for a little time now exist, are of the same nature with those which were formerly: in the same rotation or orderly succession, that they have proceeded in time past, will they each for a short time appear in that which is to come: and that which is carried down the general stream, beyond the power of human view, or into the land of oblivion, an Omniscient Being only can investigate, and doubtless will in due season recover from obscurity.

15. That which hath been, is now; and that which is to be, hath already been, and God requireth that which is past.

16 Again, I remarked in the divine government of men under the notion of moral agents; agreeably to their natural liberty by laws and sanctions,

16. And moreover I saw under the sun the place of judgment; *that* wicked-

wickedness *was* there: and the place of righteousness, *that* iniquity *was* there.

sanctions, the frequent wilful violation of these laws; even in places where they ought to be most religiously observed: iniquity prevailing in courts of justice; and corruption reigning where the strictest equity was expected, with the sad detail of injuries and miseries that followed.

SECT. 4.

ECCLES. iii. 16.

17. I said in mine heart, G O D shall judge the righteous and the wicked: for *there is* a time there for every purpose, and for every work.

If any thing, surely such proceedings of wicked judges and perverted power in this state, call aloud for redress in another: and I reasoned from them with the utmost strength and certainty, that there will come a time, when G O D himself shall judge the world both of righteous and wicked, and right and equity take place: for in this condition of probation, men are generally permitted to do what they please without control; hence those frequent instances of injustice and oppression, irregularity and confusion; but in another the good and evil shall be no longer intermixed, therefore the proper season commences for strict justice to take place, such as the nature and will of G O D require.

18. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

No other conclusion can be fairly drawn from such a situation of affairs; unless some would argue, greatly to the disparagement of human nature, that perhaps mankind are hereby to be humbled in their own conceits; or after all are creatures

F f 3

beneath

* *Peters* observes, that there were only two conclusions possible to be drawn from the great irregularity here mentioned: and both occurred to the wise man's thoughts: either that God will judge the world, &c. or that mankind after all is a creature below the care and notice of the Deity. *Crit. Diss.* p. 422.

SECT. 4. beneath the care and notice of the
 Deity, to display them before the
 immensity of his nobler produc-
 tions, to their own full conviction,
 that in reality they are no better
 in their capacities, or in his estimate
 than brute beasts, who have no un-
 derstanding: and therefore may be
 suffered, like these, to prey upon
 one another here, without any fear
 or danger of being called to an ac-
 count for it hereafter.

ECCLES.
 iii. 18.

19 For it is experienced and undeni-
 able, that the same events happen
 to men which happen to beasts;
 an instance which might seem more
 particularly to favour this notion is,
 that one dieth as well as the other:
 further the mechanical principle of
 respiration or breathing gives no
 material difference: so that man
 hath no determinate mark of ho-
 nourable distinction, that ascertains
 him to be above the brutal part of
 the creation: for in this respect all
 are alike properly compared to a
 bubble or vapour.

20 Their bodily substances and
 whatever is visible of both species's
 go unto one common receptacle:
 all were originally formed out of
 the dust, and they all return to dust.

21 Who does not allow further, that
 there is some difficulty in philo-
 sophical speculations about the na-
 ture of the souls of men and brutes;
 and in proving that they go different
 ways at their death: one ascends
 to another state of existence; the
 other descends into the earth, or is
 subjected to an utter extinction of
 being.

19. For that which
 befalleth the sons of
 men befalleth beasts,
 even one thing be-
 falleth them: as the
 one dieth, so dieth
 the other; yea, they
 have all one breath,
 so that a man hath
 no preeminence a-
 bove a beast, for all
 is vanity.

20. All go unto
 one place, all are of
 the dust, and all
 turn to dust again:

21. Who knoweth
 the spirit of man
 that goeth upward,
 and the spirit of the
 beast that goeth
 downward to the
 earth.

22. Wherefore I perceive that *there is* nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him.

And even in this view of things, SECT. 4. my reasoning is just, that mortal man can do no better than enjoy, ECCLES. and take pleasure in the fruits of his industry; for that is all that remains to him of advantage from them: since whatever he acquires, who after his demise shall return him to this world, to inspect how those who succeed him dispose of it? III. 22.

CHAP. IV.

SECT. V.

Observations on injuries and oppressions. The advantage of the dead over the wretched living: and even the unborn over spectators of the evils and calamities of this world. Success exposed to envy. The idler remarkable for it. Evil of avarice. Benefit of partnership. Regard due to merit, rather than to stations and dignities.

CHAP. IV. I.

CHAP. IV. I.

SO I returned and considered all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.

HAVING already somewhat SECT. 5. animadverted on the obstruction of the course of justice; I returned further to consider the deplorable subject, and its most grievous consequences: even all the injurious hard usage men are frequently in this promiscuous world loaded with by fraud or violence: and pray do you observe, with what bitter cries and tears the sufferers lamented their heavy fate, and yet touched no one's pity or humanity enough, to have their burdens lightened, or their grief assuaged: and on the part of their oppressors, there appeared the strongest support of civil authority wealth and friends; but they had not the least kindness or tenderness shewed them. IV. 1.

2. Wherefore I praised the dead which are already dead,

Wherefore I pronounced the dead, who in their early days, or at the greatest distance of time de-

SECT. 5. parted this life, and are at liberty, dead, more than the
 happy and triumphant in compa- living which are yet
 ECCLES. rison with those unfortunate per- alive.

iv. 2. sons who are alive until now:
 whose release is thus delayed; and
 who are as it were dying daily;
 and continually sinking under the
 weight of misery.

3 Indeed exclusive of futurity, more
 desirable than either condition is
 that of the unborn: who have not
 at all experienced, or conflicted
 with that heavy load of troubles
 and sorrows, which wickedness hath
 brought upon this mortal being.

4 Again, I remarked upon all the
 different laborious situations in life:
 more especially on every accurate
 and finished performance, that is
 an honour to its author; and at the
 same time exposes him to the envy
 and jealousy of his neighbour. This
 also as to any lasting advantage
 shews the emptiness of earthly
 things, and the large mixture of
 evil and uneasiness which attend
 them.

5 The idle and slothful sits down
 with inactive folded arms; and
 fixed resolutions against all labour
 and diligence: yet ready to eat his
 own flesh with rancour and vexa-
 tion, to see the industrious enjoy
 plenty and prosperity.

6 Still, if there be no way to them
 besides pains-taking, he concludes
 it

3. Yea, better is
be than both they,
 which hath not yet
 been, who hath not
 seen the evil work
 that is done under
 the sun.

4. Again, I con-
 sidered all travel,
 and every right
 work, that for this
 a man is envied of
 his neighbour. This
 is also vanity and
 vexation of spirit.

5. The fool fold-
 eth his hands to-
 gether, and eateth
 his own flesh.

6. Better is an
 handful *with* quiet-
 ness,

▪ *Peters* remarks on this passage from ver. 4 to 10. that
 it is a description of the soft and the voluptuous life; of such
 as believed a Deity but (like *Epicurus*) imagined him to be
 soft and idle as themselves; and that he had given them this
 present life merely that they might enjoy it to the full, &c.
 for that there was nothing after it to be hoped or feared.
Prof. Crit. Diff. p. 22.

ness, than both the hands full *with* travel and vexation of spirit.

7 Then I returned, and I saw vanity under the sun.

8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye satisfied with riches, neither *saith he*, for whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travel.

9. Two *are* better than one: because they have a good reward for their labour.

10. For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth;

it better to be satisfied with the smallest pittance, whilst he has ease and rest, peace and quiet; than the greatest abundance with continual toil, and that anxious care which prey upon the spirits.

In my further animadversions, I could not but observe upon a character in life, opposite indeed to the former, but in the other extreme and equally frivolous and extravagant.

It is plainly that of a certain individual, that seems separate from the rest of mankind; without second or partner to share, children to provide for, or near relations to inherit; and yet his labour is indefatigable and endless, and his desires are not stinted even by a multitude of riches: neither can he himself account for his conduct, as appears when he reflects to the following purpose,—for whom do I, recluse and solitary man, bestow all these pains, and wholly deny myself the comfort and pleasure of enjoyment? Beyond all question, this is idle and foolish, a most irksome and troublesome mispending of being.

Even from motives of interest and selfishness, he might enter into connections: for in many cases, a partnership has greatly the advantage of a single person: there is larger hire for, or more emolument arising from their common labour.

Again, in case of dangerous accidents, or unforeseen disasters, another's friendly hand will support his falling associate; whereas the calamity might have been fatal to him,

SECT. 5. him, left alone to conflict with it, and *lesh: for he hath not*
 no one that knew him to assist him. *another to help him.*

ECCLES. Further, during the inclemencies of a wintry season, if two take their repose under one and the same canopy, they mutually derive from thence a comfortable warmth: but how slowly and with what extreme difficulty is it that a single person procures due heat?

12 And in a contest, if the adversary be too powerful for one alone to dispute the matter with, and plainly force him to give way; yet two in concert will make stronger resistance, neither will they be more easily overcome than a three fold cord is broken.

13 Better qualified for properly discharging all the duties of life, and even for the highest office in the state, is a destitute and obscure youth of conduct and abilities; than an old and ignorant monarch, who is in the utmost need of them and yet spurns at all prudence and sober counsel.

14 From the lowest condition of neglected abject poverty, or even a prison, one for his exalted merit may reasonably ascend the throne: the other, though he had been heir apparent, does unavoidably eclipse all his glory; and the nations safety may render it expedient for him to be deposed, or reduced to great extremities.

15 I remarked upon the temper and behaviour of bodies politick, and how the people commonly resort
 at

11. Again, if two lie together, then they have heat: but how can one be warm alone?

12. And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.


13. Better is a poor and wise child, than an old and foolish king, who will no more be admonished.

14. For out of prison he cometh to reign, whereas also *he that is born in his kingdom becometh poor.*

15. I considered all the living which *walk under the sun,*
 with

Walk under the sun, the image *Desivoeur* supposes alluded to, is that of a man who does not value the inconveniency, as great

with the second child
that shall stand up
in his stead.

at all events to pay their court, to Sect. 5.
the second person in the kingdom: 
or in what hurry they are to testify Eccles.
regard to the next in succession. iv. 15.

16. *There is no end
of all the people,
even of all that have
been before them:
they also that come
after shall not rejoice
in him: surely this
also is vanity, and
vexation of spirit.*

There is no stability or con- 16
stancy in the humours or caprices of
a giddy populace: this has been
experienced by the crowned heads
of all former times: whatever there
may be in present appearances to
the contrary, yet posterity will be
the same, and not always rejoice
in him, whoever he is, that sways
the scepter. This is doubtless an
instance how empty earth is of
solid happiness, how changing its
scenes and how frequently afflictive
and vexatious.

CHAP. V.


SECT. VI.

*Deliberate serious thoughts requisite in things sacred.
Solemn vows not to be deferred, much less evaded in
their performance. The greatest wickedness not matter
of human astonishment that it is suffered, for under the
divine inspection. Retributions not exactly proportional
here: yet some mortals not so happy as they are imagined
to be. The insufficiency of riches for happiness. Sound repose
from the labourer's temperate meals: broken rest from
abundance. The frequent consumption of wealth: not to
be carried out of this world: religious gratitude due,
if it be enjoyed.*

CHAP. V. I.

CHAP. V. I.

KEEP thy foot
when thou goest
to the house of God,
and be more ready
to hear, than to give
the sacrifice of fools:
for they consider
not

IN engaging in the offices of de- Sect. 6.
votion, as narrowly watching 
your steps, observe the exactest Eccles.
rules; and take care to have your v. 1.
zeal rather directed to moral obe-
dience; than to offer the unmean-
ing sacrifices of ignorant silly people:
for

great as it was in the climate of *Judea*, of walking in a
place exposed to the scorching heat of the sun, provided he
may by so doing testify his regard for the person he attends
on. *Phil. Obs.* p. 363.

SECT. 6. for they are uncertain, whether they do good or evil by, and are better ^c not that they do evil.

ECCLES. or worse for, their external observances: whereas virtue is the confessed good, essential perfection, and noblest happiness of all men.

v. 1. 2 As to your expressions, avoid all hurry and confusion, and let not the unchecked ardour of your thoughts, precipitate the words, in the most awful presence. For the Eternal Deity, as inhabiting the highest heaven, transcendeth all in excellency, and you are only an earth-born mortal: therefore be sparing in your discourse as is suitable, to an impressive sense of the supreme majesty.

3 For as uneasy confused dreams often proceed from a multiplicity of perplexed business; so is an unthinking man's voice remarkable for pronouncing, an incoherent jumble of insignificant senseless terms.

4 Nevertheless, if you have brought yourself under any sacred engagement, or solemn promise, be not dilatory in performing after the compleatest manner: for it betokens folly and stupidity to have no purposes or steady resolutions: if you have the least regard to characters make a prompt and full discharge of whatever you have lawfully vowed,

5 It is more prudent and fitting that you should leave yourself at entire

2. Be not rash with thy mouth, and let not thine heart be hasty, to utter *any* ^d thing before God. For God *is* in heaven, and thou upon earth: therefore let thy words be few.

3. For a dream cometh through the multitude of business, and a fool's voice *is known* by multitude of words.

4. When thou vowest a vow unto God, defer not to pay it: for *he bath* no pleasure in fools; pay that which thou hast vowed,

5. Better *is it* that thou shouldst not vow,

^c *Evil*, the *Chald.* paraphrase here seems to give a fuller more compleat meaning by the mention both of evil and good: *they consider not whether they do evil or good.*

^d *Thing*, some interpret *oath* whereof the great God is witness.

vow, than that thou shouldst vow and not pay.

entire liberty, by not vowing at all; than that after you have formally entered into the obligation, you should think of dispensing with, or not punctually executing it.

SECT. 6.
ECCLES.
v. 5.

6. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands.

Suffer not your mouth by the 6 frivolous excuses you make with it, to occasion your weakness and insufficiency to shew themselves, in flying off to that which is quite foreign to the purpose; as indeed every thing is after you have made a vow but keeping it: neither presumptuously declare in the presence of the Levite, or Priest's messenger who waits upon to remind you of paying; it is a small fault the effect of ignorance, mistake, or sudden passion, why should it be either exacted or punished? rather why should you hereby incense the Almighty, as upon a guilty perjured man, to send down judgments, and destroy the fruits of your industry.

7. For in the multitude of dreams and many words, *there* are also divers vanities: but fear thou God.

For though there is a natural resemblance betwixt wild extravagant dreams, and a jargon or confused heap of words; both being alike worthless and insignificant: yet with respect to every thing that directly concerns an Infinite Being, you should act most religiously, and tremble at the thoughts of incurring his displeasure.

8. If thou see the oppression of the poor, and violent perverting of judgment

If you remark, that by men of power, the indigent, who ought especially to be supported, are loaded with the heaviest burdens; and

* There was a special law against a man who was slack in paying a vow, recorded *Deut. xxiii. 21.* and angel not improbably may denote the priest's servant dispatched to levy these voluntary contributions. See *1 Sam. ii. 13—16.*

SECT. 6.

ECCLES.

v. 8.

and to the reproach of a whole province, so far from the injured being righted, under form of law, violences, plunders, downright robberies are commonly practised; be not so astonished at the irregular dispensation as to cherish fears and doubts of a most just providence: for he who is eternally exalted above all earthly rule, is not an unconcerned spectator: and there certainly are either in this world, or one in another, those that are greatly superior to them, who can and will call them to an account for the shocking scenes, and distribute impartial justice.

9 Besides, the produce of the earth, which they are not deprived of, who commit these outrages, is his creature and the common resource and support of all: the king himself has offices performed and health brought him from the field: therefore indeed ought, both in equity and good policy, alike to protect all his faithful subjects.

10 And what great advantage do they make of their exactions and oppressions? he whose inclinations are most intent to monopolize wealth, or his desires strongest for accumulating silver, shall not be fully satisfied with the greatest quantities of the shining ore: nor he whose affections are most eager after large possessions, or after a constant hurry and bustle, happy with the greatest revenues, or perpetual concourses of people. This also plainly evinces the world's insufficiency and emptiness as to affording complete felicity.

ment and justice in a province, marvel not at the matter, for *he that is higher than the highest regardeth, and there be higher than they.*

9. Moreover, the profit of the earth is for all; the king *himself* is served by the field.

10. He that loveth silver, shall not be satisfied with silver: nor he that loveth abundance with increase. This *is* also vanity.

In

11. When goods increase, they are increased that eat them: and what good is there to the owner thereof, saving the beholding of them with their eyes?

In proportion as men advance in opulence, the number commonly of dependants and acquaintance improves to consume it: and after a competency what extraordinary benefit have the rightful owners? none at all besides feeding their eyes or pleasing their fond imaginations.

Sect. 62
Eccles. 7. 11.

12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

In some respects the industrious poor seems to have the advantage, and his sleep ordinarily refreshing and sound, whether his meals be plentiful or scanty: whilst the rich man's perpetual satiety, or haunting cares frequently disquiet his rest.

13. There is a fore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt.

There is a most afflictive grievous circumstance, which I have observed in the world attendant on opulence, viz. that the very means whereby men usually propose happiness, are instrumental to make them miserable: and riches treasured up, and most strictly guarded for the benefit of the proprietor, happen by other's spoiling or himself perverting them to be prejudicial and even pernicious.

14. But those riches perish by evil travel; and he begetteth a son, and there is no-thing in his hand.

Notwithstanding all a man's assiduous care, by numberless unforeseen accidents or calamities his greatest wealth is lost or squandered: so that if he have only issue one son, yet nothing of his paternal estate shall remain to be left to him.

15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his hand.

In the same condition of indigence and nakedness that he was born, shall he die; as he came out of his mother's womb, so return to his mother earth: and out of all the once large fruits of his industry, and objects of his anxious thoughts, he

SECT. 6. he shall not have the least residue within his power or at his disposal.

ECCLES. And this appears to be an aggravation of all other evil and affliction, that whatever he hath possessed, in all respects as he entered upon, shall he quit this earthly being: and what great benefit then accrues to him who hath been the most laborious, for that which at death is entirely dissipated as a vapour by the wind.

17 Besides that with views of parsimony, he hath eaten his solitary morsel, or spent his whole life in the utmost privacy: like one impoverished in his substance, and as to health in a consumption, he hath practised a voluntary abstinence till he became a meer skeleton, from corroding anxieties, or a repining temper.

18 My repeated inference then must be worthy of your attention, that it is man's interest, and truly acting most consistently, or with the greatest beauty and propriety, by moderate chearful indulgencies, so long as he lives to enjoy the benefit of all his acquisitions: since that enjoyment is truly all his personal share in whatever he is possessed of.

19 Farther, every man, whom a kind providence hath favoured with all temporal good things, and likewise with all due relishes and capacities for making the greatest advantage of them; truly taking his portion and amidst all his toils chearfully using the fruits of them, ought to esteem it an additional gift of a most bountiful GOD, or one of the highest privileges here below.

Thus

16. And this also is a fore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind.

17. All his days also he eateth in darkness, and *he hath* much sorrow, and wrath with his sickness.

18. Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, all the days of his life, which God giveth him: for *it is* his portion.

19. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20. For he shall not much remember the days of his life: because God answereth him in the joy of his heart.

Thus making plenty subservient to temperate pleasure, life will pass on in so smooth and gentle a current, that he shall only as transient seasons remember its more disagreeable incidents: since his natural and reasonable desires are gratified, in a way suitably to the will of God, the laws of the creation, and to his own entire satisfaction.

SECT. 6.
ECCLES.
v. 20.

CHAP. VI.

SECT. VII.

Torment rather than satisfaction arising from riches. The fate of an abortive that neither enjoys nor desires any thing preferable to that of men in these circumstances. Insatiable desires the sources of misery. The few wants of nature easily supplied, and the same in all men. Mortals seemingly ignorant wherein happiness consists, and of futurity.

CHAP. vi. 1, 2.

CHAP. vi. 1 and 2.

THERE is an evil which I have seen under the sun, and it is common among men; A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

THERE is a very observable misfortune or calamity in the world, and at the same time an epidemical one; viz. the frequent extreme infelicity of men who command all the ingredients of temporal satisfaction and happiness: or the sordid grovelling spirit and conduct of a person, to whom providence hath vouchsafed riches, prosperity and an exalted dignity; so that there is plainly no deficiency of any thing he can reasonably desire for his accommodation or pleasure; and yet his talents do not appear in a due improvement, and in being properly master of his advantages: but one no way related to him enjoyeth them. The world in such hands may surely be denominated insignificant, nay it is a kind

SECT. 7.
ECCLES.
vi. 1, 2.

SECT. 7. kind of disease, punishment or misery.

ECCLES. vi. 2, 3. If a man's offspring should be multiplied to an almost incredible number, and the years of his life also greatly prolonged; so that on account of his age and experience he be promoted to the highest station; and yet his desires of worldly blessings be not satisfied; and further his narrow spirit will not afford him a decent sepulchre, but he is at last interred in some common grave: I pronounce the state of an abortive, to be preferable to his obsolete sordid condition.

4 For it does not appear that he came into the world for any use and purpose, that might reasonably be expected from such a being: he left it in obscurity, without doing one action that honourably distinguished him; and as to any memorials, his name shall be buried in eternal silence, in entire oblivion.

5 The abortive hath not even seen the light, nor known the difference of good and evil; therefore hath the advantage of more uninterrupted perfect rest, than the miserable long-liver, who indeed beheld many blessings but never enjoyed any.

6 Nay though a temporal existence, in the said despicable worthless character, had been extended unto two thousand years, yet hath he reaped no benefit from it; doth not the issue shew that it is soon past, and he himself with all his years and riches, as well as the untimely birth, both make haste to one common receptacle of a silent grave.

All

3. If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial, I say, *that* an untimely birth is better than he.

4. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5. Moreover, he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7. All the labour of man *is* for his mouth, and yet the appetite is not filled.

All the labour that man sustains, SECT. 7. as to himself, centers in supplying the wants of a perishing body; and ECCLES. vi. 7. yet after unnumbered repasts, the appetite is still craving; and the desires are apt to be insatiable and unbounded.

8. For what hath the wife more than the fool? what hath the poor that knoweth to walk before the living?

But how unreasonable and absurd are they, for what beyond a sufficiency, that is of any great signification to him, hath the wisest in his generation, as contradistinguished from the most heavy and stupid? Indeed the same wants and supplies, that he hath, who is in the lowest station, that understands himself, and acts suitably to his circumstances and character.

9. Better *is* the sight of the eyes, than the wandering of the desire: this *is* also vanity and vexation of spirit.

More consistent is it to be satisfied with that which all plainly see to be necessary, and to be within the compass of all; than to give an unbounded range to irregular affections after superfluous wealth: which if acquired, would be experienced to be empty of solid happiness, and most probably an occasion of greater uneasiness and vexation.

10. That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

When I look on his numberless projects this way, I cannot but in amazement pity and contempt ask, what is that which exists for a little space of time? a thing that is frequently

G g 2

[†] *Mightier*, *Desvoeux* reading the original word in *nihil* observes, that God is here represented as communicating his strength to whatever prevails against man, *i. e.* to those many considerations mentioned in the next verse, which must force him to acquiesce into that determination that he himself is but vanity. *Philol. Obs.* p. 193. As a shadow in the 12 ver. the same author renders, *under a shadow*, *i. e.* in security ease and tranquillity; likewise in a shaded place where he cannot discern objects, nor know what passes at a distance.

SECT. 7. quently called by its name, and is
 known to be earth-born man:
 ECCLES. neither can he contest his pleasure,
 vi. 10. or stem the course of his providence
 who is matchless in strength.

11. And as to the multiplied reflections and arguments, that are expressive of man's dissatisfaction with his allotment, they only enhance his vanity and emptiness into real iniquity; what benefit or emolument redounds to him from all his windy speeches.

12. Unthinking short-sighted people may fondly imagine, that it is exceeding easy to point out the many advantages of earthly prosperity; but who can ascertain what are and what are not real advantages of mortal man as to his truly living and being happy, for the whole run of his days of unsettled being, which he spendeth as a shadow that is continually shifting, never two moments exactly in the same posture? for who can inform him fully of the secret affair of future consequences, from what has been transacted, during the sun's light, or in this probationary world.

11. Seeing there be many things that increase vanity, what *is* man the better.

12. For who knoweth what *is* good for man in *this* life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAP. VII.

SECT. VIII.

Several vulgar errors corrected. Plain temperate virtue preferred before the most refined luxury. The day of death before that of birth. House of mourning before that of mirth. Sharp reproof before soothing panegyrick. Oppression before corruption. The end of a work before its beginning: and constancy before a variable precipitancy. Present times not to be complained of as worse than former ones. Wisdom compared to riches, and the preference given to it as conferring everlasting life and happiness. Ver. 1—13.

CHAP. vii. 1.

CHAP. vii. 1.

A Good name is better than ⁶ precious ointment: and the day of death, than the day of one's birth.

WHatever may have been the false estimates of a mistaken multitude, a virtuous character, the effect of a prudent sober life, is preferable to scenes of the most refined luxury: and after such a life the day of death, to the most celebrated birth-days, alas! the inlets of labour and sorrow.

SECT. 8.
ECCLES.
vii. 1.

2. *It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.*

Greater benefit is likely to arise, in the objects that are presented, and the reflections they tend to excite, from frequenting afflicted mourning families; than from those who are consuming their years in a circle of gaiety and feasting: for the former is the common unavoidable fate of all men; and it cannot but on such occasions appear to him in this affecting solemn view, who at present enjoys health and prosperity.

G g 3

The

⁶ *Precious ointment, or costly oil, is very pertinently observed by an ingenious author to have been used at an entertainment as a peculiar branch of profuseness: but spices and dry perfumes, no oil for embalming the dead. The same adds, that though the judgment of the wise be only mentioned in these eight verses, the mistaken ones of the multitude are implied and to be kept in view.*

SECT. 8.

ECCLES.

vii. 3.

The aspect with all the inward emotions of unfeigned sorrow, have a tendency to greater advantage than the excessive mirth or loudest laughter of amusements and diversions: for whilst the countenance is dejected, the affections and dispositions of the mind may be humbled, and reduced to a state of virtue and true goodness.

3. Sorrow *is* better than laughter: for by the sadness of the countenance, the heart *is* made better.

4 As a further recommendation, it is observed of men of the greatest merit and wisdom, that they choose to be conversant with distressed people; whereas the giddy and thoughtless are wholly devoted to pleasurable frolick ones.

4. The heart of the wife *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 It redounds unspeakably more to his highest interest, by the friendly admonitions of the wise and virtuous, to have his errors shewed him; than for a man to have his vanity pampered and his folly increased, by listening to the wanton songs or fulsome panegyrics of the ignorant and mercenary.

5. *It is* better to hear the rebuke of the wise, than for a man to hear the song of ^h fools.

6 For as the crackling sound of burning thorns under a pot, so insignificant and idle is the noisy laughter of vain applause and flattering encomiums, bestowed by the silly and undiscerning. This also may justly be compared to a windy bubble or dissipated vapour.

6. For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 Bearing hard upon a man of wisdom and integrity, or loading him with injurious bad usage, in order to suppress or sink, certainly in the end exalts him, brings his virtues to the test, and renders his

7. Surely oppression maketh a wise man mad, and a gift destroyeth the heart.

reso-

^h Fools is supposed to allude to *strolling bards* that sold out metred praises.

resolutions invincible: whereas a SECT. 8.
 favour bribe or present so perverteth the mercenary man's morals and principles, that he cannot after receiving it properly distinguish, betwixt right and wrong, true or false, good or evil. ECCLES. vii. 7.

8. Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

At present the corrupted person ⁸ may seem to have the advantage, but consequences ought to be attended to; as a mechanick instrument is likely to be more perfect, and therefore preferable when finished, than when it is but just begun; and his performances or determinations, who is deliberate and constant, than his who is precipitate, presently decisive, and soon changed.

9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Be not so alarmed or transported ⁹ with any present permissions or dispensations of providence, as to repine at, or find fault with them; for a murmuring impatience or peevish resentment in these matters, can reside only in the mind that is so stupid it can look no higher than sensible earthly things.

10. Say not thou, what *is the cause* that the former days were better than these? for thou dost not enquire wisely concerning this.

Say not, nor even think with ¹⁰ any uneasiness, what evil is committed, or what just reason can be assigned, why former times, wherein our ancestors lived, or which we in our youth have seen, were auspicious and blessed, compared to present ones; as if the divine dealings were partial and unequal? for over-curious dissatisfied enquiries on this head, are not the effects of principles of a genuine prudence

G g 4

and

ⁱ *Angry*, or as some render, the appearance of sorrow in a desponding like countenance; or that situation of the mind whereof confusion of face is the consequence.

SECT. 8. and wisdom, which would lead to
 { submission and entire resignation.

ECCLES. Indeed it seems very desirable
 vii. 10, 11. that religious wisdom should be
 connected with large property, or
 the greatest plenty of earthly pos-
 sessions: and so long as good men
 live, there be always in their power,
 an over-plus or residue beyond what
 is absolutely necessary:

11 Wisdom is good
 with an inheritance:
 and by it there is
 profit to them that
 see the sun.

12 For as the thickest shade against
 the sultry beams of a summer's sun,
 wisdom is a shelter from many in-
 conveniencies, and money a pro-
 tection from wrongs and insults:
 but the difference betwixt them,
 and the inexpressibly greater excel-
 lence of one than the other consists
 in this, that though wealth cannot,
 wisdom certainly does confer ever-
 lasting life and happiness on those
 who possess it.

12. For wisdom is a
 defence, and money
 is a defence: but the
 excellency of know-
 ledge is, that wisdom
 giveth life to them
 that have it.

SECT. IX.

*Mortals may contemplate, but must not pretend to judge
 and rectify the divine administration. Improvement
 their great business with the most different circumstances,
 not assigning reasons for them. Remarkable, that the just
 sometimes perisheth, whilst the ungodly prolongeth his life.
 The direction of true religion to avoid all extremes.
 Common imperfection an obligation to mutual forbear-
 ance. Difficulty of attaining wisdom. Its discovery
 of the greatest danger from the subtle arts of barlots.
 Virtue and piety the only guard against them. Integrity
 the divine view in making man: his deviations from it
 greatly multiplied. Ver. 13, to the end.*

CHAP. vii. 13.

SECT. 9.

{ TAKE admiring views of the
 grand designs of an Infinite
 ECCLES. Deity in his universal providence:
 vii. 13. for with the utmost presumption of
 different

CHAP. vii. 13.

Consider the work
 of God; for
 who can make that
 straight which he
 hath made crooked.

different ones, who has it in his power, conformably to his own private judgment, to rectify what he apprehends to have been ill designed; or reduce to his own standard of order and fitness deformities and blemishes.

SECT. 9.
ECCLES.
vii. 13.

14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

More dutiful and beneficial is it for you to receive and duly improve the most opposite circumstances, as proceeding from one and the same all-dispensing power: enjoy the benefit of prosperity with cheerfulness gratitude and liberality; and under calamities indulge serious deep reflections: which agreeably to the wisest laws, the Almighty hath appointed to take their proper turns, that man should not experience his future state to contain any degrees of this promiscuous kind, but to be entirely retributory.

15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

In the course of a mortal vain life, I have observed all things to be in a strange condition of irregularity and disorder; so far is the righteous from being rewarded, he is often refused common justice, and actually suffers as the result of his virtue: on the other hand, the prosperous days of the ungodly and unjust are prolonged, in the utmost arrogance of pampered vice, accused by others and condemned by himself.

16. * Be not righteous over much; neither make thyself over-wise: why shouldst thou destroy thyself.

I would not have fallible imperfect mortals to pretend to such a rigour of overstrained virtue as admits of no infirmities: nor an elevation

* Some render this, *do not exercise justice too rigorously, neither set up for a man of too great wisdom, by pretending to reform and regulate all things.*

SECT. 9. vation of wisdom that is without
 all weakness; they might hereby
 amaze them, but would be no longer
 fit to converse with mankind.

ECCLES.
 vii. 16.

17 Much less can I allow them to heighten common frailties into evil habits, and the ridiculous practice of real wickedness: they will always have enough foibles, they need not commit follies and crimes; and death is enough expeditious they need not precipitate it by the hand of publick justice or a ruined constitution.

18 It concerns you greatly, to adhere steadily to this latter instruction, and by no means to slight the former: for he who is under the prevailing influence of virtue and true religion shall be so happy to escape both these extremes and errors.

19 The genuine principles of this most excellent wisdom, inspire the sincerely good man, with greater vigour and resolution, against all the assaults of temptation, than ten general officers with their respective corps, do a city wherein they are garrisoned to defend it.

20 At the same time that it must be granted, there is not a perfectly righteous man in this lower world; that in every instance acteth up to the laws of holiness and goodness, and never misseth the mark or declineth to the right-hand or to the left.

21 I would suggest this for your own ease and peace, be not over-much attentive to common discourse, nor affected with every idle report: lest you should sometimes detect your own servants

17. Be not over-much wicked, neither be thou foolish: why shouldest thou die before thy time.

18. *It is* good that thou shouldest take hold of this, yea, also from this withdraw not thine hand: for he that feareth God, shall come forth of them all.

19. Wisdom strengtheneth the wise, more than ten mighty men which are in the city.

20. For *there is* not a just man upon earth that doeth good, and sinneth not.

21. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee.

servants in the mean employ of SECT. 9.
uttering slanders: indeed they often
take their rise where they are the ECCLES.
least suspected. vii. 21.

22. For oftentimes
also thine own heart
knoweth, that thou
thyself likewise hast
curfed others.

That mutual allowances may 22
be made, for the most part they
are mutually wanted; and you may
recollect instances, upon what slight
grounds you have taken up evil
reports, or under some transport of
passion used undue liberties with
characters.

23. All this have
I proved by wisdom:
I said, I will be wise,
but it was far from
me.

In all these and many other 23
moral cases, I have made essays in
favour of virtue, as my reason has
suggested, and found it to be right
and good: I purposed and express-
ly said to myself, I will carry my
progress in this noblest wisdom to
perfection; but I early perceived
my inability, and the large tracts
that lay before me.

24. That which
is far off, and ex-
ceeding deep, who
can find it out?

Greatly beyond the utmost extent 24
of my enquiries is that immense
field: unmeasurably deep is the pit
of truth, whose short line or limited
capacities, however stretched or
most vigorously exerted, can sound
its bottom, or reach to its full in-
vestigation?

25. I applied mine
heart to know and
to search, and to seek
out wisdom; and the
reason of things, and
to know the ¹ wick-
edness of folly, even
of foolishness and
madness.

Though the objects sometimes 25
seemed to fly me, yet my whole
heart being most eagerly intent on
the enquiry, I turned every way
to discern, removed all obstacles to
search thoroughly, and resolved
never to quit the pursuit, before I
understood the beauty and regula-
rity of solid wisdom, religion and
true judgment: also had acquainted
myself

¹ *Wickedness of ignorance*, some render, and the foolishness
of that which shines most, or is in high esteem.

SECT. 9. myself with the deformity and disorder of a stupid impiety, even that
 ECCLES. vile absurdity of a most arrogant
 vii. 25. profaneness.

26 And I am fully satisfied, that as to discarding all virtue and piety, and becoming totally dissolute and impious, there cannot be greater danger and evil, than is justly to be dreaded from a deluding naughty woman: more intolerably painful than death itself, will the entangled wretch find her, whose cunning heart and practised hands are perfect in those stratagems which may properly be compared to nets, snares or enclosures: there is no means of escaping her wiles, besides rendering men's selves in an inflexible holiness the care of providence: but offenders in general shall be taken and fast held in them.

27 and 28 O assembled people attend, saith the sacred Orator, for this certain truth have I discovered, by a most accurate enquiry as far as I have proceeded, telling them one by one to come at the exactest possible account; which I am still prosecuting not having yet finished; a very inconsider-

26. And I find more bitter than death, the woman whose heart is ^m snares and nets, and her hands as bands: whoso pleaseth God, shall escape from her, but the sinner shall be taken by her.

27 and 28. Behold this have I found (saith the preacher) counting one by one, to find out the account: Which yet my soul seeketh, but I find not: one man among a thousand have

^m By *snares and nets*, *Desvoeux* interprets *hunting inclosures*, alluding to the first dispositions made in the beginning of a hunting party, and adds it should be so translated. *Psal.* lxi. 12. and *Prov.* xii. 12. The wicked desireth the *hunting inclosure* of evil men, but the root of the righteous yieldeth, i. e. shoots forth wood, and yields of course that natural fortification, which to the righteous is a protection against the wicked; and to the wicked a contrivance to hunt and annoy the righteous. *Phil. Obs.* p. 404.

The sense of this 26 ver. he says, is that the means employed by the female to bring the male part into subjection are almost infallible: agreeable to that of *Estras* i. iv. 22. *O ye men—you must know that women have dominion.*

have I found, but a woman among all those have I not found.

considerable number of men, as one amongst a thousand, have occurred to me, that notwithstanding their being in other respects transgressors, had not been captivated by this kind of seduction; but not one woman, in the whole tribe of dissolute lewd ones, has appeared, who might not boast of her conquests: or produce instances whom her arts or charms had led to vice and ruin.

SECT. 9.
ECCLES.
vii. 27, 28.

29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Hear farther this singular incontrovertible tenet, that whatever wickedness abounds in the world, a most Holy and Omnipotent Lord and Creator, is in no sense answerable for it; agreeably to his plain design, the laws he has given, and the natural capacities he has endued them with, all mankind should and may be sincerely virtuous and pious: but they themselves, have contrived numberless ways and means of evading laws, and substituting insignificant professions and external ceremonies in the room of regular godly lives.

C H A P. VIII.

S E C T. X.

The incomparable excellence of true wisdom. The just laws of society to be conscientiously observed. The consequence all proper protection. Man's prudence and interest to discern time and judgment. During the former, events in a great measure promiscuous: when the latter shall commence, perfect equity to be displayed.

C H A P. viii. I.

C H A P. viii. I.

SECT. 10.

ECCLES.

viii. 1.

WHO in real excellence is comparable to the truly wise, judicious and virtuous? who is equally discerning to give the clear and certain sense or full explication of the abstrusest points, so as to be prepared for speaking and acting suitably to all life's fluctuating and most perplexed occasions? A man's countenance derives a peculiar beauty and dignity from wisdom; and it so nobly altereth the aspect, that nothing either of fierceness or fearfulness remains in it.

2 From this principle, I exhort you to observe inviolate those just laws which have the reigning authority to enforce them: and do it faithfully, as having obliged your conscience, by the most solemn appeals in the presence of a magistrate.

3 Be extremely cautious how you put yourself out of the protection, or incur the displeasure of the highest power on earth: persist not in supporting that which was wrong and may prove in the issue pernicious

WHO is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2. I counsel thee to keep the king's commandment; and that in regard of the oath of God.

3. Be not hasty to go out of his sight: stand not in an evil thing, for he doeth whatsoever pleaseth him.

ⁿ Part of this chapter is supposed to have been delivered to *Shimei*: whether it really was or not, yet there seems a peculiar appositiveness in several passages to countenance the supposition.

cious to you; for lives once forfeited are absolutely at his disposal. SECT. 10.

4. Where the word of a king is, there is power: and who may say unto him, what doest thou?

Where the royal edict is issued forth, there is an executive power ready to follow the neglect of it: and in the utmost severity of capital punishments, who will contest the royal authority, or say to him who acts under his commission; what signifies your warrant? ECCLES. viii. 3, 4.

5. Who so keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

What is directly to the purpose on this head is, that penalties only concern evil doers: Whoever observes the grand law of universal righteousness, is in no danger of sufferings or prosecutions: and in all respects, a wise man's reflecting mind will take care to form right distinctions, as to the time of action and liberty, and the period to succeed of judgment and retribution.

6. Because to every purpose there is time and judgment; therefore the misery of man is great upon him.

In as much as these clearly take in all man's designs and practices, and all points of view personal or relative wherein he can properly be placed; there is a season in which he chuses with liberty, and acts with an unavoidable sense that it is good or evil; and a judgment when he shall give an account: which too many not duly attending to, involve themselves in aggravated guilt and endless wretchedness.

7. For he knoweth not that which shall be: for who can tell him when it shall be.

For whether man improve or not present time, he is utterly in the dark as to returning seasons and all futurity: for who can discover to him the exact period when an event however important shall take place, or the series of circumstances that will accompany it.

8. There is no man that hath power over the

Life itself, the foundation of all action, is absolutely uncertain; neither

SECT. 10.
 ECCLES.
 viii. 8.

neither with a sovereign authority can any man command the vital breath to remain confined within the tabernacle of clay: no mortal has the prerogative vested in him to adjourn the day of death: there is no substitution or dismissal in that most destructive warfare: neither shall wickedness by any means exempt from deserved miseries the infatuated wretches who are wedded to it.

the spirit to retain the spirit: neither *hath* he power in the day of death: and *there is* no discharge in *that* war: neither shall wickedness deliver those that are given to it.

9 All this has come within my own observation and experience; and I gave my mind in a most diligent application, to be fully acquainted with all the various characters manners and actions of this sublunary world: as fond as men are of ascendancy power and dominion over one another, sometimes it has happened that even these have been pernicious to their possessors, and one man actually tyrannised over another at his own peril, in the issue to his own destruction.

9. All this have I seen and applied my heart unto every work, that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 In other words, I have been a spectator of their funeral solemnities who had disturbed mankind, who with much state and pomp have made their entry into and their issue from the holy city and the sanctuary; and of their being buried in eternal oblivion even within that city which had lately been

10. And so I saw the wicked buried, who had come and gone from the^o place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

° *Place of the holy*, Desvoeux interprets *infamous places*, places of prostitution from whence profligates come. And *Solomon's* design to be, to shew the opposition between the infamy which the wicked drew upon themselves in their life time, and the honours paid to them after their death. *Phil. Obs.* p. 306.

been the noisy scene of all their actions and enterprizes: this shews the emptiness and brevity of all human greatness.

SECT. 10.
ECCLES.
VIII. 10.

11. Because sentence *against* an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Indeed the sanctions of the law, are not in their full force and dreadful import, executed the very moment it is violated; and since a capital punishment does not immediately succeed every instance of wilful disobedience; too many pervert this kind delay of judgment, and instead of being hereby led to repentance; are only hardened, and resolved to fill up the measure of their iniquities.

12. Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him;

They have no reasonable ground from this forbearance, to promise themselves an indemnity; for though a wicked sinner, with a most provoking obstinacy, so persists in his crimes as an hundred times to repeat them; and yet his life is prolonged without any signal marks of heaven's vengeance; yet with all reason I must conclude, that if divine dealings are so gentle and patient with sinners, his most favourable regards and the noblest felicity, are designed for those who faithfully serve him, and are extremely fearful in the least instance of offending him.

13. But it shall not be well with the wicked, neither shall he prolong *his* days, which are as a shadow; because he feareth not before God.

On the other hand, future happiness shall not be granted to the wicked and impenitent; neither shall he prolong his days, all which in this world are but as a flitting shadow, into another, so as to enjoy an eternity of blessedness; purely on the account that he never would keep God's commandments.

SIXT. 10. There are not indeed in the present
 state adequate distinctions made be-
 twixt the evil and good; which
 Eccl̄es. viii. 14. shews its imperfection, and that it
 cannot be the whole of man's
 existence: as to secular prosperity
 or adversity, there are instances of
 righteous men's being persecuted
 and suffering as if they were the
 greatest sinners: also of impious and
 unjust one's succeeding and flourish-
 ing as if they were persons of the
 highest merit and virtue: and tho'
 both are imperfect, yet the com-
 parative excellence being greatly in
 favour of the first, I concluded the
 insufficiency and emptiness of all
 natural earthly good, in the view
 of an equal moral retribution.

15 Human affairs being in this plain
 condition, and men's circumstances
 not altogether depending on their
 actions, I highly applauded lively
 cheerful spirits in whatever state
 men are: in as much as temporal
 good things, afford them no private
 advantage, equal to that of constant
 agreeable meals, plentiful, never
 excessive potations, and regular plea-
 sure: for that as borrowing him
 from them, shall be a relief to the
 busy cares and constant labours of
 that industrious wearisome being,
 which for wise ends the Almighty
 hath assigned him, during his short
 continuance in this lower world.

16 and 17 As to the closest application of
 my thoughts to form distinct ideas
 of wisdom, and accurately to en-
 quire into the laborious vexatious
 business transacted in this earthly
 state (for some are so totally im-
 mersed in it as not to allow their
 fatigued

14. There is a va-
 nity which is done
 upon the earth, that
 there be just *men* un-
 to whom it happen-
 eth according to the
 work of the wicked:
 again, there be wick-
 ed *men* to whom it
 happeneth accord-
 ing to the work of
 the righteous: I said,
 that this also *is* va-
 nity.

15. Then I com-
 mended mirth, be-
 cause a man hath no
 better thing under
 the sun, than to eat
 and to drink, and to
 be merry: for that
 shall abide with him
 of his labour, the
 days of his life,
 which God giveth
 him under the sun.

16 and 17. When
 I applied mine heart
 to know wisdom,
 and to see the busi-
 ness that is done up-
 on earth: (for also
there is that neither
 day nor night seeth
 sleep

Keep with his eyes.) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it.

fatigued limbs due repose) it issued in this full conviction; that respecting the plan of providence, man cannot find out that which is wanting to give it entire perfection, in the present administration of affairs, without supposing a certain reference to a future world: for whatever study and diligence he bestows, on researches into the nature and relations of things, otherwise to discover grounds and reasons for numberless circumstances, yet he shall be far from being able to account for them: not even a wise man, though he determine to spare no pains to investigate the matter, yet shall he never find it in his power to give other satisfactory state of the case, or on any hypothesis besides clearly explain it.

SECT. 10.
ECCLES.
viii. 16, 17.

CHAP. IX.

SECT. XI.

The righteous and their services a kind of reserve in God's keeping. Moral characters not to be defined from external appearances. Promiscuous events evidences of imperfection; and occasions of wickedness. The probation of the dead concluded. The time of life therefore to be improved. Successes frequently the result of concurring circumstances: and unforeseen incidents fatal. Importance of wisdom in cases of extreme danger. Preferable to military strength: yet not commonly regarded without other recommendations.

CHAP. ix. I.

CHAP. ix. I.

FOR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works are in the hand of God; no man knoweth

AFTER the maturest thoughts or full consideration of all affairs in this earthly state, here at last I rested them, or came to this resolution which I freely publish; that men of integrity and true piety with their eminent services are not rewarded

SECT. 11.
ECCLES.
ix. 1.

SECT. 10. rewarded in the present world; but *eth either love or*
 are a kind of deposit reserved in the *hatred, by all that*
 hands of Almighty GOD, to be *is before them.*

ECCLES.

IX. 1.

hereafter produced and disposed of as they have deserved here: that secular events are in a great measure promiscuous; and no one to be concluded, meerly from external circumstances, to be objects either of divine approbation or displeasure: since it is very plain that the condition of the righteous is frequently very calamitous, that of the wicked remarkably successful.

2. Nothing is more certain and undeniable than that all things of opposite kinds, alike happen to persons of contrary characters: one and the same event of honour or dishonour, profit or loss, health or sickness, long life or premature death, to him who communicates, and to him who destroys all happiness: to the undefiled in heart and life, and to the corrupt and impure: to him who from a just sense of religious gratitude offereth sacrifices, and to him who profanely neglects them: that which befalleth one man who keeps in the direct road of virtue and GOD's laws, befalls another who wilfully departs from them: him who is ready in point of swearing, and him who is most scrupulous and tender on the solemn occasion.

2. All things come alike to all, *there is* one event to the righteous and to the wicked, to the good and to the clean, and to the unclean: to him that sacrificeth, and to him that sacrificeth not: as *is* the good: so *is* the sinner; and he that sweareth, as *he* that feareth an oath.

3. This afflictive circumstance of one and the same event ordinarily happening in all earthly situations, falls heavy on the righteous; especially as it gives an occasion to the wicked to increase unto all ungodliness, and their hearts to swell with malignity

3. This *is* an evil among all things that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness

in their heart while they live, and after that, *they go to the dead.*

4. *P* For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion.

5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

6. Also their love, and their hatred, and their envy is now perished; neither have they any more
a por-

malignity and arrogance, through the whole course of their lives; to that degree that in a future state they are deservedly joined to the miserable dead in the lowest *sheol*. SECT. II. ECCLES. ix. 3.

And what man on earth, let his secular condition be ever so distressful, would prefer this dismal lot to it? since all that are living may conceive hope by a timely repentance of escaping such compleat wretchedness: as runs the proverbial expression, — the most despicable brute, even a dog, that is alive, has a better chance than the noblest, the lion himself once dead.

This is exceeding manifest, as the probation runs parallel to the temporary existence, and so long as men live they are warned of their exit, and directed to prepare for making an happy one: but those who have departed this life without a due improvement of it, know not any thing of a further trial; neither does there remain to them any opportunity from the profit of their past toils; since all traces and memorials of them are buried in entire and eternal oblivion.

The secular objects also of their short-lived passions, attachments or aversions; their fondest love, their fixed hatred, and their torturing jealousy or burning indignation are alto-

H h 3

P *Peters* understands the wise man as deploring the wickedness of his own times, and representing their wrong reasonings. Thus he renders ver 4. *For who is there that has any hope or trust that he shall be associated to all the living?* i. e. to the general assembly of them. The next ver he interprets, it is better to live with shame, than to die with honour: agreeable to that beautiful passage in the book of *Wisdom*. *Ch. ii. from ver. 1. to the 11.*

SECT. 11. altogether lost and gone; neither hereafter will any particular share fall to them of the possessions, business or pleasure of this transitory world.

ECCLES.
ix. 8.

a portion for ever in any *thing* that is done under the sun.

7 O ye friends of virtue, be excited cheerfully to use what heaven vouchsafes; and conscious of your integrity and immortality, with pleasure eat your bread, and drink your wine with joyful hearts: for whatever is your present condition, be assured, the Almighty hath determined in a short space of time by an endless recompence to express his entire approbation, of your persevering labours of virtue and piety.

7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Far from mournful tokens on any account, give all becoming marks of the noblest hope and joy; let your apparel be neat and clean, and your head not denied plenty of the most fragrant ointment.

8. Let thy garments be always ^a white, and let thy head lack no ointment.

9 Your eternal inheritance is not affected by your moderate use of all earthly blessings: particularly, make the matrimonial state, the source of numberless pleasures, most delightful to you, in connection with the wife who challenges your tenderest affections, so long as you shall remain in this world; where all happiness is incomplete, and exercises to be constant, and the divine allotment that they should be

9. Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for [†] that is thy portion in this life, and in thy labour which thou takest under the sun.

^a The colour of apparel among the *Hebrews*, especially for those of the lowest rank was usually white being the native colour of wool, and most suited to the nature of their laws, which enjoined so many washings and purifications; black was the general wearing of mourners: and the vestments of Baals priests were of this colour. *Lev. Heb. Ant.* V. I. p. 233.

[†] Instead of *that*, the eastern copies read *thine* is thy portion.

be so; not for a short part, but SECT. II,
Proverbs
ix. 9. indeed for the full term of your mortal being: for an united participation is properly your share, and only fruit of that laborious part you are to act on this earthly theatre.

10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Again, the season being so short ¹⁰ and your everlasting condition so soon to be determined, whatever is in your power, conformably to the dictates of reason and the laws of providence, exert yourself to the utmost duly to perform: for if you make not a right application of your talents to reflect, distinguish and be truly wise at present; it will not signify as to your trial, nor will you have opportunity, in that separate state to which your unembodied soul shall have arrived.

11. I returned and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet ^{*} favour to men of skill, but time and chance happeneth to them all.

I called back my thoughts from ¹¹ farther pursuing the above sentiment, to the contemplation of issues, and how little answerable they often are to human probability: thus it occurred that the swiftest racer does not always win the prize, nor the most gallant and experienced officer gain the victory; the ingenious as to parts procure not themselves necessities; the strictly prudent arrive not at riches, nor are the solidly learned universally applauded: but incidental circumstances succeed or disappoint all their most blooming hopes from natural causes.

12. For man also knoweth not his time, as the fishes that are taken in an

In the most interesting affairs ¹² and fatal dangers, he cannot embrace for he is not able to discover the precise point of time to act for
H h 4 his

* *Favour*, the Syriac render *applause, glory, fame*, as a more proper reward of *learning* than acceptableness.

SECT. 10. his safety: as silly fishes are taken in a net, or as heedless birds are caught in a snare; so are uncertain mortals entangled, when on occasions where they least expected it, they are suddenly overtaken by some dreadful disaster, or rushing overwhelming calamity.

ECCLES.
ix. 12.

13, 14, 15 It is very certain that man's wisdom cannot guard him against contingencies; notwithstanding, the following instance of extraordinary advantage from it at a most critical conjuncture, cannot but greatly enhance its estimation: a certain small town being weakly garrisoned, a potent monarch destined his troops towards in order to besiege it; and raised strong batteries not doubting but he should force it to a speedy surrender: now there happened to be in it an obscure but very discerning prudent inhabitant, who advised to such measures as extricated the place from impending ruin: and yet it is remarkable, that previous to this event, he had been so little noticed, that his name was not found registered among the living.

16 Then did I freely declare the preference due to wisdom compared with bodily strength or armed force: nevertheless where domestic cares shade great abilities, they are apt, till they are wanted, to be overlooked; and the necessitous man's most salutary counsel not much attended to.

13, 14, and 15. This wisdom have I seen also under the sun, and it seemed great unto me: *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man.

16. Then said I, wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard.

The

* *Evil net*, *Desfontaines* interprets *warees* or a kind of inclosure made in the stream of a river mostly with willows and other aquatick trees.

17. The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

The incomparable advice of the wise, being administered in a sedate calm manner, is regarded when men coolly reflect, or are under adversity, more than his noisy alarms or loudest shoutings, who is blindly followed by the inconsiderate and stupid.

SECT. 11.
ECCLES.
ix. 17.

18. Wisdom is better than weapons of war: but one sinner destroyeth much good.

However, the forementioned fact supports this inference, of the superior worth of wisdom as balanced against all military weapons or preparations: on the contrary that a single instance of one, who misseeth widely the mark, and is obstinate in his errors, not only hurts himself; but affects society, and is greatly prejudicial to the common interest of virtue and happiness.

CHAP. X.

SECT. XII.

Faults in illustrious characters the deepest stains to them. Difference betwixt the wise and foolish. Meek submission proper to offended superiors. Consequences of promoting persons of no abilities. Dangers from loquacity: inexperience: and intemperance in potentates. Ruin from indolence and remissness. Pleasure from feasts. A secular sufficiency from money. Misprision of treason seldom chargeable: nor reviling of the rich concealed.

CHAP. X. I.

CHAP. X. I.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

HARDLY common frailties will be allowed in illustrious characters; and a remarkable instance of folly in one celebrated for wisdom spoils his weight and influence; in the same manner that the fetid bodies of dead flies do the richest perfume, or most precious ointment of the apothecary, and cause it to emit the most offensive effluvia.

SECT. 12.
ECCLES.
x. 1.

The

SECT. 12,

ECCLES.

x. 2.

The excellent inward principles of a wise man are such, that he understandeth and applieth himself to act in the most dextrous speedy and successful manner; whereas those of a fool are always wrong, and plainly the reverse of all these.

- 3 He is unequal to the task of common business, and even in the high road where he is walking, or the ordinary affairs he is concerned in; that small degree of capacity he can pretend to evaporates; or he strangely stumbles and blunders; and cannot avoid in so many words telling every one he meeteth—here is a fool.

- 4 If the angry passions of the civil Governour appear to rise, or if you are so unhappy by any mistake to incur his displeasure; desert not immediately your place, but act agreeably to your state of inferiority, with a becoming submission and humility; for an healing gentle and obsequious carriage, frequently qualifyeth resentment, and staveth off the punishment of enormous offences.

- 5 All situations in life are subject to have mistakes committed in them; the consequences whereof are sometimes very perplexing; and there is a real calamity that has occurred to me in the world, which is to be placed to the account of political errors either in the supreme majesty or his subordinate ministers and servants.

2. A wise man's heart *is* at his right hand; but a fool's heart *is* at his left.

3. Yea also when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one *that he is* a fool.

4. If the ^u spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5. There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler.

It

^u *Desvoeux* renders, if the anger of the ruler should be kindled against thee, do not resign thy place, for power kept in thy hands will make an atonement for great offences.

6. Folly is set in great dignity, and the rich sit in low place.

It is plainly, promoting to stations of the highest dignity, persons of obscure birth and no abilities adequate to the discharge of their duties, and at the same time excluding and confining to inglorious retreats men equal to them for talents, and claiming them for their descent erudition and fortune.

7. I have seen servants upon horses, and princes walking as servants upon the earth.

Thus all civil distinctions seemed entirely levelled; and I have been a spectator of people exalted from the lowest condition of servitude to ride in state on prancing horses; and those of royal birth and liberal education, humbly footing it with no more regard or attendance than the meanest vassals.

8. He that diggeth a pit, shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

What is likely to be the consequence; of thus inverting all order, and violating a people's ancient rights, in the final subversion of the government, many of our *Israelitish* proverbs verify: to this purpose it is said, he that diggeth a pit for others, shall himself be the first that falleth into it: and whoever forceth his neighbour's fence to lay open his ground, a serpent shall bite him.

9. Whoso removeth stones, shall be hurt therewith: and he that cleaveth wood, shall be endangered thereby.

The greatest difficulties cannot but attend such absurd and extravagant measures: as he that removeth stones must strain hard at the violent labour: and he that cleaveth whole trees keep close to his arduous work, or use the strongest repeated efforts.

10. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

Again, if a prince employs unskilful ministers, and neither his instructions nor their own experience can much improve their heavy talents; his own personal application will

SECT. 12.
ECCLES.
6.

SECT. 12. will be necessary to supply their deficiencies: as greater strength is required, where the iron instrument is blunt, and he that uses it whet-
 ECCLES. teth not the edge: but the superior importance and advantage of wisdom is, that it rightly adjusteth every thing to answer its proper purpose.

X. 10.

11. The utmost caution is expedient in forming connections, or making choice of favourites; for if it may be depended on, that the serpent will bite unless it be enchanted, no one can avail himself of dealers in words, rather is in the greatest danger from them.

12. The expressions which proceed out of the mouth of a wise man, for their truth and reason, natural ease and flowing sweetness are grace itself: the language of a fool not only wants all these, but as swallowing him up, in every step of it precipitates him to destruction.

13. The whole tenour of his discourse from beginning to end is absurd and pernicious: his introduction of a subject is plainly mistimed and ridiculous: and his progress with the conclusion mere rant, noxious mischievous raving and distraction.

14. And if it was short it might be endured with more patience; but the more unthinking and insipid commonly the more prolix and intolerably tedious: such profess to know every thing that is past present or to come: though mortal
 man

11. Surely the serpent will bite without enchantment, and a babbler is no better.

12. The words of a wise man's mouth are gracious: but the lips of a fool will swallow up himself.

13. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him.

* An allusion, *Desvoeux* supposes, to efficacious words used by masters of the tongue or court enchanters.

man is not acquainted with con-
 tingent futurities, and as to his state
 after death, what fellow-creature
 shall discover it to him?

SECT. 12.

ECCLES.

x. 14.

15. The labour of
 the foolish wearieth
 every one of them,
 because he knoweth
 not how to go to the
 city.

The designs or enterprizes of the
 heavy and stupid however easy in
 themselves, and readily performed
 by others, are to him a most tedious
 spending labour: because he has
 scarce understanding enough, to
 keep him in the high road to a
 town, without deviating into some
 by-path.

16. Wo to thee,
 O land, when thy
 king is a child, and
 thy princes eat in
 the morning.

Wo to you, for the greatest cala-
 mities hang over you, O inhabi-
 tants of any country, whose mo-
 narch, though grown to full matu-
 rity of years and stature, is yet an
 infant as to capacity and prudence,
 or remarkably unsteady and inex-
 periented: and whose princes and
 nobles devote their mornings, not
 to business devotion or doing jus-
 tice, but to revels and the feasts of
 luxury.

17. Blessed art
 thou, O land, when
 thy king is the son
 of nobles, and thy
 princes eat in due
 season, for strength,
 and not for drunken-
 ness.

Happy are you, O people, and
 may promise yourselves all advan-
 tages of the wisest administration,
 whose governour is royally descend-
 ed, liberally educated, and follows
 the best examples; and your mi-
 nisters of state at the usual seasons
 moderately refresh themselves;
 never indulge to excesses.

18. By much sloth-
 fulness the building
 decayeth, and thro'
 idleness of the hands
 the house droppeth
 through.

As of intemperance, so number-
 less are the bad effects of indolence;
 by a great degree of this sluggish
 shameful quality, the roof of a
 building, which should especially
 be taken care of, is ready to fall
 down: and owing to remissness
 and negligence, those parts of an
 house which are firmest in their
 con-

SECT. 12. construction, and ought to be kept
 in the best repair, are in so ruinous
 ECCLES. a condition as to admit the rains.

x. 18.

At the same time splendid and
 19 costly entertainments are provided
 merely for diversion; and wine in
 the greatest plenty to exhilarate the
 spirits: but money suits all cases
 and is made to supply all deficiencies.

20 Whatever ground there may be
 for dissatisfactions, yet it may be
 prudent to beware even of cen-
 sorious thoughts of the proceedings
 of crowned heads: especially of
 uttering villifying words with re-
 spect to characters in exalted sta-
 tions, or men of large fortunes;
 though under the seal of secrecy
 and in your most private apart-
 ment: for much sooner than you
 imagine may they be apprised; and
 the whole discovered by means
 which you no more suspect, than
 that a bird of the air should carry
 the voice, and a most swift-winged
 one relate every circumstance.

19. A feast is made
 for laughter, and
 wine maketh merry:
 but money answer-
 eth all things.

20. Curse not the
 king, no not in thy
 thought, and curse
 not the rich in thy
 bed-chamber: for a
 bird of the air shall
 carry the voice, and
 that which hath
 wings shall tell the
 matter.

CHAP. XI.

SECT. XIII.

*Liberal alms the rich man's stability and security. Secular
 events and successes uncertain. A future retribution to
 be attended to in all present enjoyments.*


CHAP. xi. I.

CHAP. xi. I.

SECT. 13. COMMUNICATE to the necessities
 of others, without expecting
 ECCLES. immediate returns, from the distant
 xi. 1. prospect of a nobler recompence,

which may fully be depended on:
 after the same manner, that previous
 to the former and latter rain you
 disperse

CAST thy bread
 upon the wa-
 ters: for thou shalt
 find it after many
 days.

disperse your seeds, though the SECT. 13. ground is so dry like dust, that it  may seem thrown away upon it: ECCLES. for in a course of time you will xi. 1. thence obtain all you want or desire.

2. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

As distributing bounties at one² time to seven, and again at another to eight, be constant and most enlarged in your charities: do it without delay, whilst you have ability and opportunity, for you cannot be certain in this fluctuating world, what disasters or calamities are before you; that may for ever deprive of future power if you neglect the present season.

3. * If the clouds be full of rain, they empty *themselves* upon the earth; and if the tree fall toward the south, or toward the north; in the place where the tree falleth there it shall be.

Be not discouraged by contrary³ tendencies or seeming improbabilities in the nature of things; the earth's moisture, so necessary for vegetation, seems lost in evaporating by the action or exhalation of the sun; whereas the skilful husbandman from constant observation knows, that it is quite the reverse; that when the clouds are sufficiently filled they must burst into plentiful rains upon the earth, abundantly restoring what they have taken from it: and when a tree, by its fall, whether towards the south or north, has lost its fixedness in the earth which seemed to be its greatest security against winds or storms, it absolutely defies them; and ever afterwards remains unmoved for the use of the owner.

Omit

* *Desvoeux's* interpretation of this passage seems the plainest and most natural; from whence ~~the~~ *some* part of the paraphrase is taken.

SECT. 13.

ECCLES.

xi. 4.

Omit not a real occasion of doing good, though not attended with all desirable circumstances, lest a more favourable one should never happen: as he that over-curiously observeth the wind and will not sow till it be perfectly suitable, shall perhaps never do it: and he that looking up to the clouds waits till they are all dispersed before he reap, shall probably not at all put in the sickle.

5 Your present condition of being plainly requires you to act at great uncertainties; and as you are utterly in the dark with what degree of strength or in what directions the wind shall blow; also how the human body and durable firm bones are produced and gradually increased in the pregnant womb: the like ignorance are you in concerning events and the ways of providence: the operations and contrivances of the Infinite Being, who according to the plans of his own supreme wisdom created and governs all things.

6 Wherefore it is adviseable to be active and diligent, early and late, in improving all opportunities of an useful and beneficial virtue: the same that you do as to husbandry, in the morning sowing your seed, and in the evening not remitting or abating of your industry; though you cannot then be certain, which shall prove to have been most prudent and right; or whether both may not concur to one, and the same end of prosperity in the plentiful crops of well-fed corn which shall spring from them.

4. He that observeth the wind shall not sow: and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, nor how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God, who maketh all.

6. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

And

7. Truly the light is sweet; and a pleasant thing it is for the eyes to behold the sun.

And truly the happy event is principally to be considered, and success in an important affair with all prosperous circumstances are extremely desirable; like the renewed spirits derived from cheering light, and numberless pleasurable images and sensations, from the eyes beholding the sun.

SECT. 13.
ECCLES.
xi. 7.

8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many, all that cometh is vanity.

But as acceptable as they are, 8 and length of days to enjoy them, so that both his years are multiplied and the highest earthly satisfactions flowing in upon him, through the whole of them: yet that sometime they must end, is an affecting circumstance that he should always remember; with the future periods which are in the dark to him, even the unnumbered eternal ages: whereas every thing that sets, or is to be past on that account, is properly stiled empty and vain as a bubble or vapour.

9. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Do not here mistake me, I advise 9 a behaviour in character, but not that rigour of virtue that disdains all pleasurable enjoyment: whoever you are, on whom youth, health, and prosperity smile, congratulate the joyous season with chearful lively spirits; and by scenes that are suitable make the greatest advantage of, give the highest relish and beauty to it: only keep in mind, that innocence is not to be sacrificed, nor excesses committed; on this awful account, that you are subject for the whole of life to the future judgment of an Omniscent Deity.

SECT. 13.

ECCLES.
xi. 10.

Under these restrictions, or with the reserve of your virtue and safety as to eternity, dismiss all mental uneasiness, and banish emaciating fears and vexatious anxieties; for whatever pleasure there may be in early childhood, or advancing vigorous youth, yet they will disappoint those who rest any great matters on them, for they are only as a bubble or vapour.

10. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

CHAP. XII.

SECT. XIV.

The most delightful season in life, proper for religion. Unavoidable difficulties attendant on old age. Mortality, the return of the two different principles, whereof man is compounded, to their respective originals. Insignificancy as to substantial happiness of all earthly scenes. The wisdom of its author, and faithfulness of transcribers recommendatory of this discourse. A few approved writings, preferable to making or collecting many books. The ultimate end of all men, revering and obeying Almighty God, from considerations of a future judgment and an eternal retribution.

CHAP. XII. I.

CHAP. XII. I.

SECT. 14.

ECCLES.
xii. 1. **F**ROM the earliest youth, and during the most favourable circumstances, diligently apply yourself to the study and obedience of his laws by whom you were originally created and are perpetually preserved: previously to your being visited with calamitous events, or arriving at the heavy afflictive season of decrepit old age, concerning which you shall declare, there is now no satisfaction for me, I am all uneasiness and weariness.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

2. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain.

So long as the intellectual moral faculties and capacities, which in their excellent direction, resemble the shining sun, silver moon and glittering stars, are not obscured or impaired: nor as in a violent tempest, wherein those lights both seem eclipsed, and fresh clouds to gather and thicken after the heaviest rains, you experience the greatest weight and a constant succession of pains and griefs.

SECT. 14
ECCLES.
xii. 2.

3. 7 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

In that unwelcome period, when as a fortress weakly defended, or wholly exhausted of its strength and succours, the head and arms instead of watching and guarding are in a tremulous agitation: the feeble knees and tottering legs bend under the weight of the body: the few remaining teeth are so decayed as to be unfit to be used: and the eyes, looking out of their cavities as windows, hardly admit the visual rays, or very imperfectly distinguish betwixt light and darkness.

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall

And as the doors of an house are 4 shut, where business is no longer transacted and visits are rare, the animal faculties with the greatest difficulty and in the slowest manner perform

I i 2

7 *Desvoeux* styles this a double figure, viz. an allegory and a *prosopopeia*. The whole outward frame, says he, is allegorically represented as a house,—the most remarkably active parts personified, and appearing as so many men and women, to whom the several employments are devised.—The grinding maids shall cease because they are few; and those that look out of the windows shall be darkened; and the double gate shall be shut up towards the inner court, when the voice of the grinding maid is lowered. *Phil. Obs.* p. 345. The 6 ver. is commonly understood of a water engine.

SECT. 14. form their offices; when the low voice, like the sound of a mill grown smooth with long use, is scarce audible; and sleep so interrupted and his couch wearisome that he shall rise frequently by the cock-crowing: as to musical instruments and the sweetest voices they shall have lost their power to charm.

ECCLES.
xiii. 4.

5 Again distant objects shall alarm these ancient persons, or imaginary dangers in the common high ways throw their tim'rous mind into the utmost consternation: the almond-tree is not more early in its blossoms, than the infirmities of old age quick in their advances; however small and light the grasshopper or locust, it shall be burdensome, and all the natural appetites fail: for decaying man is visibly journeying apace to that appointed habitation where he shall long continue; and his mourning friends shortly tell it in the publick streets, that he has no further concern in all earthly scenes.

6 Or in a comparison to a water-engine, that if ever the silver cord to which the jar or bucket is fastened be loosed, and the golden pulley hasteneth its motion; the jar or bucket be broken to pieces against the well, and the conduit through which the water runs into the cistern be

shall rise up at the voice of the bird, and all the daughters of musick shall be brought low.

5. Also when they shall be afraid of *that which is* ² high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain; or the wheel broken at the cistern.

² *High*, the above author interprets *distant objects*: in the way, scare-crows set on the way-side, the almond tree, &c. the commerce of women shall be despised—and the mourners are walking about the road, ready for his burial. *Phil. Obs.* p. 576. Some understand by grasshopper an animal that may be made food of and is very easy of digestion. The learned D Mead has ingeniously explained the next ver. in an anatomical way; the silver cord of the spinal marrow, the golden bowl of the heart, &c.

be shattered, the whole machine becomes useless; the same it is with respect to human bodies, that decays or obstructions in any of the greater vital functions speedily issue in their mortality.

SECT. 14.
ECCLES. xii. 6.

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Then shall the organized lately 7 animated dust, return to assimilate with the inert earth out of which it was originally formed: and the spiritual principle, or thinking conscious substance shall return, to the Almighty who first breathed it into man's nostrils, to be determined of at his pleasure.

8. Vanity of vanities, saith the preacher; all is vanity.

This conclusion is natural, or 8 another state demonstrable from the imperfection and insufficiency of the present to render man happy: for in this view, saith the sacred Orator, the whole of it is plainly inadequate and empty, as the flitting vapour or windy bubble.

9. And moreover because the preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out, and set in order many proverbs.

It may be added, to the honour 9 of this publick speaker, that he applied his extraordinary talents to the best purposes: and in as much as he was eminently distinguished for the noblest knowledge of religious wisdom, he always most liberally imparted to his flock the truest sentiments: notwithstanding that nature had so amply furnished him, he neglected no means of further improvement: his enquiries were indefatigable for what tradition could afford, and his own reflections and observations continually employed, to dispose in the properest method proverbial sentences, or important moral axioms.

This

SECT. 14.
ECCLES.
xii. 10.

This royal lecturer or preacher to mankind, made it his study and endeavour so to accommodate his manner and expressions, that he should entertain and greatly delight whilst he instructed; and especially that whatever was written might contain laws of right action; be strictly conformable to the unvaried plan of true religion.

10. The preacher sought to find out acceptable words, and *that which was written was upright, even words of truth.*

11 Such discourses of the wise, to form the mind to virtue, and guard it against wandering in error and folly, may properly be compared to instruments of agriculture, or inclosures and the strongest fences of thorns: preserved and transmitted by them who are appointed to the office of masters of collections by the Almighty Being, the great teacher and good shepherd.

11. The words of the wise *are as* * goads, and as nails fastened *by the masters of assemblies, which are given from one shepherd.*

12 What remains further is the salutary advice of the sacred compilers; that as its grand scope, you receive the light of due instruction from this remarkable sermon: and as from a GOD of truth himself; hereby be guided through this dark estate, free from dangerous errors, in the road of duty and virtue: as to books a few well-chosen are sufficient for all purposes of life, and greatly preferable to an endless variety: the reading whereof, much more the making them must be attended with great weariness, and waste of spirits; and unless directed

12. And further, by these, my son be admonished: of making many books *there is no end, and much study is a weariness of the flesh.*

to

* *Desvoeux* renders, the words of the wise are as instruments of agriculture, *i. e.* they serve to cultivate the mind as those do the ground: and masters of collectors are as repositories to keep those instruments in. *Phil. Obs.* p. 215.

to a right end of virtue and happiness, may be justly reckoned among the vanities of human life. SECT. 14. ECCLES. xii. 12.

13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Let us all most devoutly attend to the plain result of the whole that has been delivered on this important subject: entertain the utmost reverence for the most high GOD, and uniformly observe his laws of universal righteousness: for this virtuous and pious course is all man has to aim at or trust to, his grand concern and only way to perfection and happiness.

14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

For whatever inequalities there may seem to be, in this unsettled and imperfect world, they shall hereafter be rectified: and it is an awful sentiment which may be fully depended on, that in an appointed day of future discriminating judgment, an Infallible Just GOD, will produce on the open theatre, whatever man hath transacted during his probationary state; with every thing that silence hath passed over, art hidden, or time buried; whether good or evil, right or wrong, virtuous or vicious, to be in exact proportion rewarded or punished.

F I N I S.

E R R A T A.

Vol. I. pag. 73. lin. 3. not. for *i* read *in*. 97. 14. for *thickening*, r. *thickened*. 327. 8. p. for *last* r. *lost*. 384. 11. for *stratæ* r. *strata*. Vol. II. 8. 9. for *dispondency* r. *despondency*. 336. last l. for *his* r. *in*. Vol. III. 62. 17. after *consuming* add *fire*. 64. 2 and 3. for *their all solicitous cares and vexations about pleasures, &c.* r. *all their solicitous cares and vexations about pleasures, &c.* Vol. IV. 81. 23. after *admire* add *it*.

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